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and
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~~~~~  
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knowledge, as a 'witness for  
God' of the truth of this  
work and that God and His  
Son, Jesus Christ, live. That  
is my testimony."

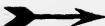
—J. Golden Kimball.

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VOL. 70

NO. 10

OCTOBER, 1935



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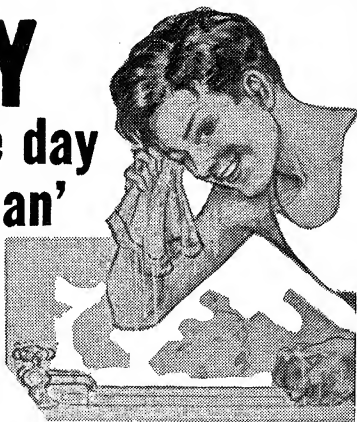
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Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1935, by Heber J. Grant, for the Deseret Sunday School Union.

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VOLUME 70

OCTOBER, 1935

NUMBER 10

Gleanings from My Note Book

By Elder J. Golden Kimball, President of the First Council of Seventy

Too much of the preaching today is too pretty, too dainty, too polite. What we need is to make an assault on the feelings of people who have reached that self-righteous, pharisaic stage "when they pay their mint, annis, and cumen and neglect the weightier matters—mercy and justice."

Good preaching will never save a people: *it is the act of mercy and justice that counts; to "feed the hungry, clothe the naked, comfort the disheartened and forgive and love one another; it is brotherly love, friendship and kindness.*

* * * * *

No man can be a Latter-day Saint who is a liar, dishonest, immoral, or who is drunken and blasphemes the name of God, or who speaks lightly of God. The Spirit of God and these things cannot stay under the same covering.

The Holy Ghost will not dwell with an unclean tabernacle. Why is it we cannot understand that our bodies are the Temple of the Holy Ghost, which is in you and you are not your own. If any man defile the Temple of God him shall God destroy for the Temple of God is holy, which temple ye are.

We are told that when the Holy Ghost came at Pentecost, He came as the

rushing of a mighty wind. When Jesus was baptized in the River Jordan, of John, out from the expanse of Heaven was seen to float the Spirit of God and they heard a sound as of whirling wings and the Holy Spirit in the form of a dove hovered over them.

You cannot dissect or weigh the Holy Spirit, nor analyze Him as a chemist may analyze material matter in his laboratory, but we can feel the pulsing breath of His eternal love that gives to us joy, peace, patience, long suffering and an abiding faith in God and his Son Jesus Christ.

* * * * *

What is the trend of the times for the modern sons and daughters of Zion? Riches and culture, ease and luxury. Everything is money and money is everything. It seems to be the Golden Key that unlocks all doors; that is, *it prys them open*.

Plenty of money entitles you to anything and everything—honor, society and emoluments. The rising generation, who are poor, look upon those who have wealth with envy and a yearning for worldly things and as the spirit of the age in which we live takes hold of them, they assert their individual independence and break away from what is called "old foggy ideas, old bigotries, old superstitions" and go recklessly wild, at sixty miles an hour, claiming what is termed the "new Liberty of the twentieth century," and running daringly into forbidden pastures. Today all over America we see everywhere, amongst the rich and poor, the cultured, educated and ignorant, the indications of these tendencies of the age, all forgetting for the moment the degradation and destruction to which such a life leads.

As wealth increases in any country and with any people, the temptations of ease, idleness and gratification of one's appetite, the elevation of fashion, style and in living beyond a certain point of safety and security increase and cause the downfall of hundreds of thousands of God's children.

"That 'money devil,' if not used in doing good, is the lion right across the highway of our future, standing, teasing, menacing—just at the forks of the road, to lead us to ruin and unhappiness."—*Watson*.

* * * * *

If we open our eyes to the danger that menaces the rising generation, life would seem to be a very dangerous sea; that is, if we take note of the ruined thousands that strew its shores.

"When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of honor, of manhood and womanhood, of genius and talent, of all goodly gifts from God, of mind, of all sweet affections and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise, than that life is dangerous unless they are guided and influenced by the Holy Spirit and directed by steady hands, by men and women as teachers of virtue, truthfulness and happiness who are not afraid to speak in the name of the Lord.

"Men are that they might have joy." Happiness is the object and design of our creation and will be to the end of our existence. But we must pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness. To keep God's commandments we must know them. To know them we must read the scriptures and repent and be in tune with the Holy Spirit and He will lead us into all truth and show us things to come. I promise you that "you shall hear a voice behind you saying, this is the way, walk ye in it."

* * * * *

Remember this: Temptation somewhere in the life of all finds us. It is ever lying in wait and in a thousand forms is repeated; for this life is a testing time. Therefore, watch and pray and ask God to leave us not in temptation, but deliver us from evil.

My conclusion is that there is just one great big life and death duty for us to perform. We must, for the safety of the youth of Zion, teach Jesus Christ's religion and its spiritual forces; we must teach the gospel of repentance and forgiveness which has made men and women's lives happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate forgotten sinner.

The Sin Against the Holy Ghost

By Elder Joseph Fielding Smith, of the Council of the Twelve

(Note: In answer to the question "What is the Sin against the Holy Ghost?" Elder Smith has submitted the following article.)

When the Pharisees in their wickedness declared that Jesus cast out devils by the power of Beelzebub, the prince of devils, he said unto them:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men.

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come."—Inspired Scriptures.

The mission of the Holy Ghost is to lead those who are entitled to the gift, which is conferred by the laying on of hands, in all truth and righteousness. The Savior told his Apostles that the Comforter would dwell in them and testify of the Father and the Son, would guide them in all truth, and show them things to come. In the revelations given to the Church in this day, these same promises are made, and the mission of the Holy Ghost is declared to be exactly what it was in the former dispensations. Therefore, a person who will walk in the light as that light is revealed by the third member of the Godhead, will know with a positive and unerring understanding that Jesus is the Christ and the Redeemer of the world, and the plan of salvation will be plainly comprehended. The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten. So positive and powerful are the teachings of the Spirit that when a man receives the knowledge and partakes of the power of God thus received, which can only come after receiving the covenants and obligations belonging to the New and Everlasting Covenant, and he then

turns away from this knowledge and these covenants, he sins knowingly. It is for this reason that the Lord has said:

"Thus saith the Lord concerning all those who know my power, and have been partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—

"They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born.

"For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come—

"Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame."

In harmony with this the writer to the Hebrews said:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Peter said that "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the Holy commandment delivered to them," and John called it a sin unto death. It is a sin unto death for it brings a spiritual banishment—the second death—by which those who partake of it are denied the presence of God and are consigned to dwell with the devil and his angels throughout eternity.

All who partake of this, the greatest of sins, sell themselves as did Cain to Lucifer. They learn to hate the truth

with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent. The spirit of murder fills their heart and they would, if they had the power, crucify our Lord again, which they virtually do by fighting his work and seeking to destroy it and his prophets. Before a man can sink to this bitterness of soul he must first know and understand the truth with a clearness of vision wherein there is no doubt. The change of heart does not come all at once, but is due to transgression in

some form, which continues to lurk in the soul without repentance, until the Holy Ghost withdraws, and then that man is left to spiritual darkness. Sin begets sin, the darkness grows until the love of truth turns to hatred and the love of God is overcome by the wicked desire to destroy all that is just and true. In this way Christ is put to open shame, and blasphemy exalted.

How fortunate it is that in the mercy of God there will be comparatively few who will partake of this awful misery and eternal darkness.

Sunday School News and Notes

TWO-AND-A-HALF MINUTE TALKS

Every Sunday School is supposed to have, in the general assembly, two two-and-a-half minute talks, the various classes being asked to supply the speakers. With a view to helping to make these talks as effective as possible the following suggestions are offered here:

First—These short addresses must not exceed the time allotted—two and a half minutes. The speakers should be cautioned beforehand against overstepping the time limits.

Second—The talks ought not to be written, either by the one giving them or by any one else for them. The purpose of the speeches is to cultivate the habit of thinking and speaking on one's feet.

Third—Since there are two talks, one immediately following the other, it is desirable that they be on the same general subject, each speaker taking one of two phases of the theme. This will serve to create one impression.

Fourth—It would be an excellent thing for each class in the Sunday School to have one or more pairs of such talks each morning on the subject of the lesson. That is, part of the lesson might well be short talks by members of the class. This will help to provide the necessary class activity—the goal of the good teacher.

Fifth—It might also be a good idea for the class to choose the two who are to appear before the whole school. Indeed, speaking in the general assembly might well be held out as a reward for good public speaking in the class. No pair should speak twice, however, till all the members of the class have had their turn in the assembly.

Sixth—Every available appeal should be

used to get the class to do their best with these talks. Always in life there is a premium put upon good public speaking—in politics, in business, in social life generally, as well as in religious activity. Many an outsider has deplored the lack of early opportunity to learn how to think and speak effectively on his feet, an opportunity which comes often to every active Latter-day Saint. Most of your class will probably be called to go on a mission before long.

And now for an illustration of all this.

Let us suppose we are in a class, say, in Church History. Let us suppose, further, that we are studying the first vision to the Prophet. Among the topics which were assigned last Sunday (or was it the Sunday before?) were the following: (1) The impression made on Joseph by the passage in James; (2) His decision to go to the grove and his retirement there; (3) His struggle with the Adversary; (4) The vision of the two heavenly Beings; (5) The effect of this vision on Joseph and his family; and (6) The effect of it on others to whom he told it.

Here are six topics for as many speakers—three pairs. Of course, the assignments would have been made at least two weeks before, and, of course, those receiving the assignments would have been asked not to write, or have written, their talks. They might, however, receive from any one what help they needed in other ways.

Now, two of these six topics lend themselves to use in the larger group—the school. These are number 2 and number 3. They might be outlined as follows:

- I. The preparation for the vision.
 - a. Joseph's reading of James.
 - b. The effect on him.
 - c. His retirement to the grove.

- II. What took place in the grove.
 a. Assurance that Joseph was alone.
 b. Opposition by the power of evil.
 c. Appearing of the holy Personages.

It will be observed that one item in the first speech has been added in the outline. This is in the interest of clearness and completeness. The first part of the matter sketched may be given in the general assembly by one pupil; the second part, by a second pupil. It would be helpful if the first speaker say something like this, to introduce the theme: "Our subject this morning is The First Vision. I shall tell you how Joseph was prepared for the vision, my companion will relate what took place in the grove." Thus the two short speeches are tied together, and the congregation leaves

the hall at the close with a single impression.

In some schools selection has been made of a person to coach both the teachers and the pupils in this matter of getting the right kind of public speaking in the general assembly. The results have been good where the coach has had some training and experience in public speaking. As the manual states, the assignments of classes to provide speakers is made by one of the superintendency. (See Hand Book, pages 64, 65.)

One can easily imagine the effects of this sort of discipline in thinking and speaking on one's feet, if it were carried on in all our schools for the period of, say, ten years. It would revolutionize our public speaking and place the Mormon people in the forefront of mass production in public utterance.

A READING COURSE FOR SUNDAY SCHOOL WORKERS

We recommend that every Sunday School worker undertake throughout the winter a systematic reading of "Teaching as the Direction of Activities," by Dr. John T. Wahlquist.

As an aid we offer the following schedule of readings and a list of points and principles to master in each reading assignment.

HOW TO PURSUE THIS READING COURSE

Through Individual Effort

This course of reading is designed to make it possible for an *individual* teacher, working alone, to get a great deal out of the course. One who will work diligently and systematically will inevitably experience merited delight and satisfaction with his effort.

Through Collective Effort

Enjoyment of the course and profit from it will be greatly increased if the reading is undertaken by a group of Sunday School workers *collectively*, preferably the whole corps of officers and teachers of a Sunday School.

In the Monthly Report and Business Meeting

The regular monthly report and business meeting of this group offers an excellent opportunity for this collective effort. At this meeting each person can be asked to report

his progress with the assigned readings and with his mastery of the *points and principles*. This meeting affords a natural opportunity for the discussion of the "points and principles to be mastered," suggested in the schedule. In fact, the superintendency can render the officers and teachers an excellent service, if they will arrange a ten or fifteen minute period in the regular monthly report and business meeting, to be used by some one especially prepared and qualified to develop the essential features of the "points and principles." This will help to clarify and reinforce the individual teacher's study of the book. A short period for questions and discussion following the short lecture or demonstrations will be worth while.

Schedule of Readings

The book, *Teaching as the Direction of Activities*, John T. Wahlquist, Ph. D.

Reading Assignments	Pages to be Read	Date Reading Completed
No. 1	2 to 14	.....
No. 2	15 to 25	.....
No. 3	26 to 42	.....
No. 4	Review pages 2 to 42*	.....
No. 5	43 to 53	.....
No. 6	54 to 61	.....
No. 7	62 to 70	.....
No. 8	71 to 78	.....
No. 9	Review pages 43 to 78*	.....

Assign- ments	Pages to be Read	Date Reading Completed	POINTS AND PRINCIPLES TO MASTER IN EACH READING ASSIGNMENT		Check when satis- fied with mastery
No. 10	79 to 87	.....		
No. 11	88 to 97	.....		
No. 12	98 to 105	.....		
No. 13	106 to 116	.....		
No. 14	Review pages 79 to 116	.....	Assign- ment	Points and Principles to Master	
No. 15	117 to 125	.....		
No. 16	126 to 138	.....	No. 10	12. The type of socialized recitation best suited to Sunday School use.	.....
No. 17	139 to 152	.....		
No. 18	Review pages 117 to 152	.....		
No. 19	153 to 161	.....		
No. 20	162 to 173	.....	No. 11	13. How to conduct this type.	.....
No. 21	174 to 185	.....		14. The kinds of visual aids.	.....
No. 22	186 to 193	.....		15. The advantages gained in using visual aids:	
No. 23	Review pages 153 to 193	.....		by teacher	.....
No. 24	194 to 207	.....		by pupil	.....
No. 25	General Review of the book	.....	No. 12	16. The best time to make as- signments.	.....

POINTS AND PRINCIPLES TO MASTER IN EACH
READING ASSIGNMENT

Assign- ment	Points and Principles to Master	Check when satis- fied with mastery
No. 1	1. The end which subject matter is designed to serve.	.....
	2. The chief source of joy to the teachers.	.....
No. 2	3. The three outcomes of teaching.	.....
	4. Their relative importance.	.....
No. 3	5. The four basic principles of teaching.	.....
No. 5	6. What to do to assure the effective use of the Recitation—Discussion method.	.....
No. 6	7. What to do to assure the effective use of the lecture method.	.....
No. 7	8. The Value of the Story as a Means of Teaching.	.....
	9. How to Tell a Story Ef- fectively.	.....
No. 8	10. How to Raise Problems for Student Consideration.	.....
	11. The Three Kinds of Prob- lems and Their Relative Value in Creating Effective Teaching Situations.	.....
No. 15	19. Characteristics of good questions.	.....
	20. Kinds of questions and their values in the teach- ing process.	.....
	21. How to ask questions ef- fectively as a teacher.	.....
	22. How to handle pupils' an- swers and questions.	.....
No. 16	23. The purposes of Tests.	.....
	24. Types of tests and the advantages of each.	.....
No. 17	25. Steps in lesson planning.	.....
	26. How to select effective methods.	.....
No. 18	27. Routine duties of the teacher in the class room and how to perform them efficiently.	.....
No. 20	28. Recognition of the usual types of Disciplinary Problems and how to solve each.	.....
	29. Measures helpful in pro- moting discipline.	.....
No. 21	30. What to do to assure steady growth and im- provement as a teacher.	.....
No. 22	31. The kind of Supervision which helps the teacher.	.....
No. 24	32. The Value of Religion to mental hygiene.	.....
	33. The relation of mastery of individual differences to success as a teacher of religion.	.....
	34. Theories of development and their relative sound- ness.	.....
	35. Factors influencing Adult Learning.	.....

*These reviews need not be a complete re-reading of the pages indicated, but may be such a re-reading, review and repetition of the reader's notes, or the author's titles and sub-titles as will give the reader a sense of complete grasp and mastery of the general contents. The reviews are intended to help the reader to remember what he has read and to give him such a familiarity with the book that he will be able readily to use it as a guide and reference book as he engages in the practice of teaching.

ABSTRACT OF 1934 ANNUAL REPORT

Number of Sunday Schools:

Stakes	1061
Missions	999

Total	2060
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	Stakes	Missions	Total
Enrolled:			
Officers and Teachers			
Male	9,412	4,125	13,537
Female	11,635	4,367	16,002
Total	21,047	8,492	29,539
Pupils			
Male	106,672	19,488	126,160
Female	120,812	24,368	145,180
Total	227,484	43,856	271,340
Departments			
Kindergarten	31,503	6,172	37,675
Primary	34,535	7,413	41,948
Church History	25,413	5,199	30,612
A Department	29,374	4,143	33,517
B Department	21,687	2,827	24,514
Gospel Messages	20,853	2,879	23,732
Missionary	4,979	677	5,646
Teacher Training	1,654	156	1,810
Gospel Doctrine	57,486	14,440	71,886
Total	227,484	43,856	271,340
Cradle Roll	27,265	2,648	29,913
Stake Board	1,292	272	1,564
Grand Total	277,088	55,268	332,356

Percentage:

Missions: Officers and Teachers Present.....	80	Excused	10	Pupils	66
Stakes: Officers and Teachers Present.....	71	Excused	12.8	Pupils	57.7

SUCCESSFUL MISSIONARY CLASS

About a year ago, pursuant to the instructions of the General Sunday School Board, we organized, in the Oakley Second Ward of Cassia Stake, a Missionary Class with Stephen H. Paskett as the teacher, and this class has achieved some very fine results since the spirit of this work has taken hold of the teacher and class.

They had been holding Cottage Meetings almost every week in the various wards of the stake, especially in homes of those who have not been very active in church duties, and the fact of these boys and girls going into their homes and preaching the Gospel has been the means, in many cases, of reviving them to activity

in their duties. They have been asked by the Bishops of all the Wards in the Stake to come and give the program at Sacrament Meeting which they have cheerfully done much to the edification of those present and the material advancement of themselves. The members can give addresses on gospel subjects from 10 to 20 minutes in length equal to and sometime, surpassing those of missionaries, who have been in the field a year or more.

The best of all is they have an insatiable desire to go into the mission field and tell these things to others; however, most of them are too young, as yet for such service.

Teaching and The Instructor

Should all Sunday School teachers have *The Instructor*? In this day of overburdening costs, is the help we get worth the price we pay for it?

We might answer that by asking, "Is Sunday School teaching worthwhile?"

Offhand we will say there is no question about it. Think a moment.

Certainly all good teaching is worthwhile; but is all teaching good? I count that teaching worthwhile that is honest, sincere, and the best the teacher can do.

When is teaching honest? When, among other things, it shows a fine sense of values in choice of detail; when it gives pupils a "whole loaf" of understanding and opportunity rather than an hour spent in chasing trivialities. This requires adequate preparation.

Sincere teaching means teaching with a clear vision of one's opportunity and responsibility. But even sincere effort may be wastefully or dangerously applied. Paul was essentially sincere in his persecution of the Saints. Yet his every act was harmful to the church and its members. So even sincerity presupposes a knowledge of principles and methods.

Certainly all teaching is not the teacher's best. It is too casual, too hurried, too lacking in preparation. Too many teachers read what they have at hand and without any definite idea of method or procedure go before their classes trusting to their fund of facts and inspiration. To depend on that alone is not enough.

No missionary, sincere in his labor, would dream of trying to work without prayer and inspiration, yet I never heard of one who depended on that alone. They study regularly; they search diligently; they store their minds with understandings and appreciations that they pray may be brought to their remembrance when needed.

If these things are true, even in part, good teaching depends on preparation and preparation depends on directed study. To the missionary his Bible, Book of Mormon, etc., are as essential as the meals he eats.

One who teaches for a living and day after day gives less than his best; who fails to keep that best growing by con-

stant study and application soon finds it difficult to secure a school.

A good teacher doesn't think twice of buying books and journals necessary for his growth. He accepts them as part of his equipment. Yet many Sunday School teachers fail to get help for teaching that should be infinitely more worthwhile. What profit it us if we convert the entire world and lose our own soul?

I think there are some who can do good teaching without *The Instructor*. There are those whose learning and experience are extensive enough for that. Yet even one so competent needs *The Instructor*. He needs the message that will come through it from the head. He needs to feel the power it has for welding all Sunday School teachers into a united group. Then his inspiration, his study and teaching will take the general direction of the group. His objective will be one with this great Brotherhood of Sunday School workers. I doubt if a persistent reader of *The Instructor* will be an indifferent teacher.

In the *Doctrine and Covenants* the Lord says, "Seek ye out of the best books words of wisdom; seek learning even by study and by faith."

Again He says: "Oh, ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may be found blameless at the last day."

"With all your heart—" having a sincere sense of the obligation and privilege that is yours; "With all your mind and strength—" honest in your efforts, using every means within your power; increasing that power by directed work and study.

If we take this attitude, if we count the best we can do as none too good; if we consider every child as precious as any convert on whom Elders spend all their time and means we will not ask if it pays to have *The Instructor*. We shall welcome it with open hands eager for the direction it gives our study, for the Spirit it puts into our work. We shall consider it not only a help but a necessity. We shall be able to say at the last judgment—"I used every means within my power. I gave it my best."

—Dorothy Clapp Robinson.

PRESIDENT J. GOLDEN KIMBALL

The picture on our front cover this month is that of Elder J. Golden Kimball, President of the First Council of Seventy. The photo is a little severe and one misses that good natured quizzical smile that seems a part of this unique character. However, it is a fine picture reflecting the dignity of his high and holy calling. Brother Kimball has passed his 82nd birthday which was on June 9th. An interesting sketch of his life is contained in Jensen's *L. D. S. Biographical Encyclopedia*, Vol. 1, and a book with his name title has recently been published, written by Elder Claude Richards.

Prelude

Largo.

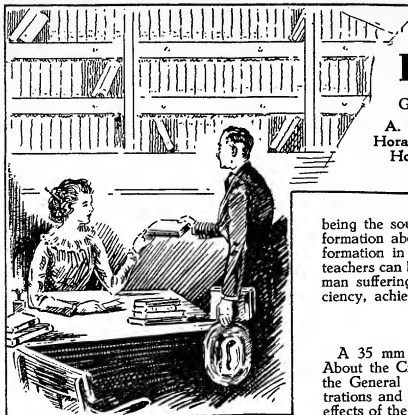
TRACY Y. CANNON.

SACRAMENT GEM FOR DECEMBER, 1935

(John, Chapter 3, Verse 16)

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Postlude



Libraries

General Board Committee:

A. Hamer Reiser, Chairman;
Horace H. Cummings, T. Albert
Hooper, J. Percy Goddard.

being the source of supply for facts and information about such vital things. This information in the hands of wise and skillful teachers can be the means of saving much human suffering and of increasing human efficiency, achievement and happiness.

FILM AVAILABLE

A 35 mm film strip entitled "The Truth About the Cigarette" can be borrowed from the General Board. It contains many illustrations and statements about the destructive effects of the use of the cigarette. The rental terms are the same as for other film strips offered by the General Board.

POLICY RELATING TO FILMS

The General Board has a limited number of films which are lent to Sunday School teachers. The titles are listed on the inside front cover of the current Sunday School Lesson Quarterlies.

IMPOSSIBLE TO MEET DEMANDS

It is impossible for the General Board to make this service adequate to meet the desires of all Sunday School workers. The requests received are far in excess of our capacity to meet them. To have on hand a stock of films large enough to meet every demand would require an investment far beyond the limited resources of the General Board.

ORIGINAL PURPOSE OF THE SERVICE

Our purpose in offering this limited service to the Sunday Schools is to introduce the medium and to give workers experience in using it. That it has been and is used with gratifying effect is best evidenced by the increasing demands and steady enthusiasm.

HOPE FOR THE FUTURE

In the three years experience with this medium, there has developed a wholesome and well-informed state of mind on the part of Sunday School workers toward the whole subject of *Visual Aids in Teaching*. It is hoped now that Stake Boards will build up a

ANTI-CIGARETTE INFORMATION

"The United States Internal Revenue Reports show the enormous increase in the use of cigarettes as follows:

1902	2,971,360,447
1906	4,511,997,137
1910	8,644,557,090
1920	62,000,000,000
1931	123,392,380,846

This and other startling bits of information about the use of cigarettes are obtained from circulars published by the Boys and Girls Anti-Cigarette League, 58 West Washington Street, Chicago, Illinois.

PUBLICATIONS AVAILABLE

Posters, pamphlets and films presenting in graphic and convincing form the facts about one of man's most insidious foes can be obtained from the League. Parents, school teachers and church workers are urged to write for sample copies of the publications.

Librarians should have supplies of this material. When samples are sent for, price lists of quantities will be sent by the League. Much of this material can be used in teaching Sunday School lessons. Persons qualified will be interested in the demonstration equipment offered.

MEN CANNOT BE SAVED IN IGNORANCE

Thoughtlessness and ignorance are at the bottom of much of the harm we do ourselves and our fellows. Alert librarians can put themselves in the very important position of

supply department from which the demands for rental materials can be supplied.

The Stake Board is the logical source of supply. It is nearer the schools. More frequent use can be provided. Material can be more effectively adjusted to need and purpose. More purposeful and fruitful supervision of use can be given.

VISUAL AIDS FOR DEPARTMENTS *See Next Issue*

In this department next month a list of standard visual aids for the departments of the Sunday School will be listed. Sources will be named and where prices are published these will be quoted.

SECRETARIES

A. Hamer Reiser, General Secretary

BUILD UP ROLLS AND RECORDS

October is normally a month of renewed enlistment activity. Secretaries should prepare for this in advance. Enlistment committee members and officers and teachers should be provided with reports showing the present status of enlistment, class by class.

Information for Workers.

The names of unenrolled persons should be given these workers. For this purpose the class enlistment rolls should be brought up to date.

Make Proper Transfers.

As new members are enrolled proper transfers of names from class enlistment to active rolls should be made. This calls for the application of the uniform rules for keeping of Sunday School rolls. See the *Handbook*, page 107.

Enrollment and Attendance Normally Increase

Enlistment will continue steadily throughout the winter. Rolls and reports reflecting these increases are therefore subject to constant change. By the end of the year all rolls should be in first class condition and should show a wholesome increase in enrollment and attendance.

Use Quarterly Summaries.

If quarterly summaries are kept up to date from month to month a convenient and ready means of keeping the superintendency fully informed about conditions will always be available.

Count Everybody.

Secretaries are instructed to count everyone present in Sunday School. This may be done by having someone appointed to go quietly through the general assembly or into every Sunday School class. The figures showing the number present by actual count should be turned in to the secretary, who should compare this figure with the attendance marked upon the rolls and reported

from the classes. Any discrepancy should be carefully noted and memorandum made in the statistical section of the roll book.

The aim should be to perfect the marking of the rolls so that the school will get all the credit it deserves for persons in attendance. Pending adjustments in the marking of the rolls to make them accord with the facts, discrepancies in the roll marks and the actual count should be added to or subtracted from the figures reporting the number of "visitors" present.

Minutes and Statistics for Every Session.

The secretary's records should include minutes for every session of Sunday School, including those sessions held on the day of Stake Conference. Classes excused to attend Stake Conference should be noted in writing in the minutes, but a full record of attendance and exercises for classes held in the Sunday School must be recorded and included in the reports.

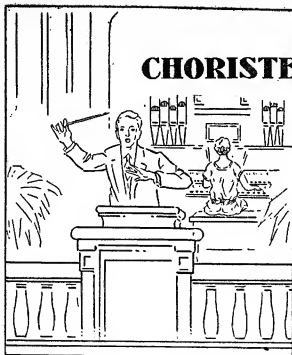
Keep Record of and Report all Facts.

The secretary's records and reports get their only value from the completeness, and accuracy with which the facts called for in Sunday School records and reports are reported. This purpose should motivate everything the secretary does. One who earns a reputation for thorough reliability and trustworthiness in such matters is a very useful person. He saves others time, energy and embarrassment. He makes possible, safe, wise, intelligent and sound action. More power and honor to the secretary who is conscientious in this respect.

Earn 1935 Seal of Approval.

It is not too early to begin checking up minutes, rolls, records and reports preparatory to the stake secretary's audit, which is to be the basis for recommending secretaries for the 1935 Seal of Approval.

In the years to come the seal of approval affixed to the secretarial records to which your name is signed will come to be a mute but eloquent token of your efficiency and integrity.



CHORISTERS and ORGANISTS

General Board Committee:

Tracy Y. Cannon, Chairman;
P. Melvin Petersen, Vice-Chairman;
Edward P. Kimball, George H. Durham
and Gerrit de Jong.

DECEMBER PRACTICE SONG

Song No. 221, "When Christ Was Born in Bethlehem," is to be studied in the department session of the November Union Meeting and rehearsed in the schools during the month of December.

MUSICAL ACCOMPLISHMENTS DURING THE YEAR 1935

This lesson is the last of the 1935 series. It is therefore appropriate to consider in the November Union Meeting the musical accomplishments of the past year. The 1934 lessons in the *Instructor* centered around the idea of preparation of the musical material to be rendered in the local schools. During 1935 the lessons have contained material that should have been helpful to the choristers and organists in giving impressive interpretations of the music sung and played in the Sunday Schools.

The titles of the 1935 lessons are herewith restated:

1. Technique of the Baton.
2. The Expressive Baton.
3. a. The Rote Method (Choristers' Dept.)
b. Cooperative Help for Organists (Organists' Dept.)
4. Efficient Presentation of the Song.
5. a. Classification of Voices (Choristers' Dept.)
b. Cooperative Preparation (Organists' Dept.)
6. a. Various Methods of Teaching Parts (Choristers' Dept.)
b. Cooperative Preparation (Organists' Dept.)
7. The Organist in Song Presentation.
8. Teaching of Pronunciation and Enunciation.
9. Rhythm, an Important Factor in Expressive Rendition.
10. The Influence of Text in Interpretation.

11. The Influence of Music in Interpretation.

In addition to the consideration of these lessons, choristers and organists were asked to prepare and practice in the Sunday Schools one song each month; giving particular attention to a study of the words of the songs, especially the less known verses rather than just the first verse of each song.

In the organists department encouragement was given to the idea of cooperative preparation. It was felt that this plan of study would stimulate organists to give careful attention to preparation of all material and to seek out new and appropriate organ music.

How well have we all succeeded in carrying out the 1935 program? Have the lessons prepared by the General Board contained the information and instruction you needed? Have the stake supervisors stimulated the ward musicians to present the practice songs more effectively? Have the ward choristers and organists given sympathetic response to the General Board's lessons, cooperated with their stake supervisors and done their very best and most efficient musical work in their Sunday Schools?

It is suggested that you consider these and other questions in your November stake meeting. Review your past year's accomplishments. If you have suffered failures, try to discover the reasons for your lack of success. If you have succeeded, tell each other the methods you used that led to your success.

Let no discouragement have place in your minds over failures, for nothing is

more depressing than brooding over one's defects. Numerous drawbacks and obstacles may have beset you to prevent you from doing your best work during the past year. These obstacles may continue, but they cannot long stand out against your optimism and determination to surmount them.

Study the *Instructor* material, attend stake Union meetings and give to them each month a worthwhile contribution out of your own research and experience rather than always expecting to receive much without you, yourself, contributing much. In your ward work, cooperate with your superintendencies, bishops, with each other; choose appropriate and beautiful music, study it thoroughly and present it in your schools in the most efficient and effective manner you can after most thoughtful and prayerful preparation. If you do all

this, there can be only one result and that will be success.

The song "When Christ Was Born in Bethlehem" is full of the Christmas Spirit. The words are beautiful, the music excellent; words and music, together, create an atmosphere that takes us right out under the stars that shone so brightly on the little town of Bethlehem that night of long ago, when the babe was born that would, as he grew into manhood, be a guiding star to lead us, also, into His Glorious Presence. Give to the interpretation of the song a buoyant, happy rhythm—not too fast—and let the dynamic contrasts of the music be sung with telling effect. Simplicity, joy, brightness, and hope are all present in this song and must be expressed in its interpretation.

A Good Sunday School For A Dime

Nate was going to see a real circus. The bill boards pictured so vividly the many wonders of the circus tent that the days did not pass any too quickly for him. Nate and his father had stopped before a corner board to scan these colored wonders.

"Why do we have to pay so much to see the circus?"

"Because," said Nate's father, "that is the means of making a living and the performers are paid from money made at the circus."

"We have to pay for everything, don't we?" said Nate, who was somewhat of a philosopher at times.

"Yes, we pay for everything, my son."

"Bobby Weatheron told me that he helped pay for his Church and Sunday School. He takes some money each Sunday and puts it in a box. Why don't we take money for our Sunday School?"

The next Sunday Nate was given a small white envelope upon which the teacher had

written his name. She had explained that the envelopes were to be returned the following Sunday with a dime sealed in it. On returning home Nate found that his little savings box had a bright shiny dime which he put immediately into the envelope and sealed it. And with a few more pennies he would earn during the week he would then have enough in nickels and pennies to pay for his circus ticket which he was to use on Friday.

The circus day came and went and was all he had anticipated. But his entertainment there was nothing to compare with his happiness the next Sunday when he took his little white envelope to his teacher. The amount was credited to his name on the Sunday School Roll as his contribution to the Latter-day Saint Sunday School Dime Fund of the Church of Jesus Christ.

That evening as the boy and his parents were "listening in" to a radio broadcast he looked up at them and said, "I don't see how they can make such a good Sunday School for a dime."

-Teacher-Training-

General Board Committee:

John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman

OCTOBER AND NOVEMBER

Teacher-Training classes are scheduled to start in one or more centers in every stake on Sunday, October 13, 1935. The announcement of the course for 1935-36 containing instructions regarding personnel and organization appeared in the August issue of *The Instructor* and the schedule of classes appeared in the September issue. See *The Instructor*, volume 68, page 405f. for detailed suggestions.

SCHEDULE FOR OCTOBER, 1935

October 13th. Introductory Session.

(1) *The teacher should introduce the students to the course and the text.* Read excerpts aloud from the Preface, the Frontispiece (Glenn Frank's "A Prayer for Teachers"), and President McKay's Introduction, showing the significance of the Church teacher-training program. Note also the Preface to Unit I, pages 11-14 inclusive. This may form the basis for a talk.

(2) *Copies of the text should be sold to all present.* Call attention to the fact that the book is sold at cost, cloth edition 75c, paper edition, 50c. Copies should be secured in advance from the Deseret Sunday School Union, 50 North Main St., Salt Lake City. Write, telegraph or phone orders. More than three thousand copies of this book were sold last year. For those who desire to keep the text for future reference, the cloth edition is recommended.

The text, Wahlquist, *Teaching as the Direction of Activities*, was especially prepared by a professional educator who has taught at the University of Utah, The University of Cincinnati, and George Washington University, Washington, D. C.

(3) Roll call to determine how many wards have issued special calls for individuals to the number of approximately one-fourth of the regular teaching force. *The Stake Superintendent should note wards with low representation for missionary work during the week.*

(4) An assignment should be made. See Learning Exercises for Chapter I, page 24. Note that the entire course should exemplify teaching as the direction of student activity.

2. *October 20th. The Outcomes of Teaching, Chapter I, pages 15-25, inclusive.*

This session should be devoted to an exposition and an evaluation of the three conflicting views of religious teaching, i. e., "erudition, indoctrination and adaptation."

The discussion should be in the form of an informal socialized discussion. See chapter VII for suggestive procedure. Read chapter II and use Learning Exercises, page 39, in making the advance assignment.

3. *October 27th. Two Basic Principles of Education, Self-Activity and Inter-Activity.*

Chapter II, pages 26-35 inclusive.

In the methodology adopted—the informal socialized recitation—the class leader must not violate the principles he is endeavoring to teach. Ample provision should be made for pupil activity in response to pivotal questions prepared in advance. The exercise calling for citations of violations of these principles in the experience of the class members is most valuable, inasmuch as it anticipates the next principle to be taught, that of Apperception.

Make careful assignment for the next lesson, see page 38 for specific questions to be assigned to individuals. Call attention to glossary, page 208, for definitions of technical terms.

SCHEDULE FOR NOVEMBER

4. *November 3rd. The Remaining Basic Principles of Education, Apperception and Simultaneous Learnings.*

Chapter II, pages 35-39, inclusive.

Hear definitions of terms. Refer to Glossary again. Try to teach *apperception* by example as well as precept. Ask class members for illustrations of use and abuse of this principle. Have a student of psychology report upon Thorndike's laws of learning. Elaborate upon these laws. In discussing *Simultaneous Learnings* note questions on page 38. No. 1 will usually start an argument.

Summarize all four principles. See Learning Exercise No. 4, page 39. See the Summary of the Unit I, pages 40-41.

Anticipate the Observations No. 1 scheduled for November 10th. Read the directions together. Agree upon classes to be visited. Arrange definitely for either group or individual visits.

Make an assignment for Chapter III, see the footnote, page 52.

5. *November 10th. Directed Observations. No. 1. See the text, page 41.*

(Where classes started late, this observation may be omitted, giving an extra day for discussion of previous topics. However, *this is a most valuable exercise.*)

Ask students to follow directions carefully, furnishing you with the written list of activities, with check marks, crosses and question marks. Spend some time after the observation or at the next session in discussion of these reports.

6. *November 17th.* Introduction to Unit II and the Recitation-Discussion Method. Chapter III, pages 46-53, inclusive.

Discuss reports on observations, according to informal socialized recitation technique. This will furnish an interesting contrast with the excerpt from the class period devoted to Lesson Hearing, pages 47-48. See Chapter VII again, so that you see the difference between a recitation-discussion and a socialized recitation.

Explain unit-treatment. Show how the text is divided into units. Indicate the value in reading the entire unit as quickly as possible, with re-reading of chapters previous

to discussions. Show how several of these methods may be employed in the same lesson. (Note: the 1936 Convention will be centered in the theme: The Enrichment of the Sunday School-Class Period—using music, spoken arts, visual aids, etc.)

- Note the suggestions in the footnote, page 52. Employ the Learning Exercises, page 52, in discussing the Recitation-Discussion.

Spend some time arranging volunteer demonstrations for the next lesson. See page 60 for suggestions.

7. *November 24th.* The Lecture Method.

Chapter V, pages 62-70, inclusive.

The *demonstrations*, prepared in advance, should be followed by a *recitation-discussion* based on the text. See exercises, page 60.

Volunteers should be assigned to the storytelling demonstrations. See page 68. The remainder of the class should prepare on the questions, pages 68 and 69.

THE DECEMBER UNION MEETING

Topic: Measuring the Results of Sunday School Instruction.

References: Wahlquist—"Teaching As the Direction of Activities," Chapter XII.

This subject, measuring the results of religious instruction, is timed to coincide with preparation for the yearly reviews scheduled for December 29, 1935. The topic should receive two-fold treatment: first, in the talk before the entire teaching force; and, second, in the preparations carried forward in the departmental sessions.

Suggestions for the General Session. The lecture should emphasize the following points:

1. The importance of measuring results in all teaching.
2. The difficulty of measuring results in religious instruction.
3. Suggestions for handling the yearly reviews.
4. Definite suggestions for today's departmental sessions.

See text and selected references for further suggestions.

Suggestions for Departmental Sessions. This session should deal specifically with the nature of the "review."

1. Consult *The Instructor* for the suggested form for the review (November issue).
 2. Does this review fit the needs of your Stake?
 3. Does it fit the needs of your class? (Addressed to the respective teachers.)
 4. Can it be improved? How?
 5. Jointly agree upon certain modifications and adaptations desirable in the stake; in the wards.
 6. Demonstrate new-type objective examinations of your own (the Stake Supervisor's) manufacture covering the subject matter for last year.
 7. If possible, arrange to mimeograph or duplicate this copy. Otherwise, write it on the board and discuss it.
- Every teacher should carry from the December Union meeting definite suggestions for the review sessions. Supervisors, this is your responsibility and your opportunity.

“What greater or better gift can we offer the Republic than to teach and instruct our youth.”—Cicero.

Women's Department

General Board Committee: Robert L. Judd, Chairman;
Adam S. Bennion and Alfred C. Rees

LESSONS FOR DECEMBER

FIRST SUNDAY, DECEMBER 1, 1935

EMMELINE B. WELLS

This is a brief story of a woman who lived to witness much of the panorama of the Restoration until our day.

Anna Howard Shaw said that she knew of no greater privilege than that of devoting oneself to a great cause and to have the opportunity of working throughout life for that cause. Emmeline B. Wells had that privilege and was devoted to the Gospel of Jesus Christ and from early girlhood to the close of her long life was numbered among the valiant ones who labored for its advancement.

Emmeline Blanche Woodward was born at Petersham, Worcester County, Massachusetts, February 29, 1828. Her ancestors were distinguished in military and literary circles. She started to school when she was three years old. She graduated, received a teacher's certificate and was teaching at fifteen. When she was but fourteen she accepted the restored Gospel, and in 1843 with her young husband, whom she had married so that she could legally leave her native state—her guardians and other relatives were antagonistic to Mormonism—she cast her lot with the Saints in Nauvoo.

After the martyrdom of Joseph and Hyrum, her husband and his family apostatized and left Nauvoo, but she refused to abandon the Saints with whom she had cast her lot. She had heard the Prophet Joseph speak on many occasions and received a testimony of the divinity of his mission, which remained undimmed throughout her life.

On September 26, 1844, she gave birth to a son, but he lived only six weeks. She later married Bishop Newell K. Whitney and with him and his family she left Nauvoo in the winter of 1846. She stopped at Winter Quarters where she taught school, as she had done in Nauvoo. She cared for her orphaned brothers and sisters. She reached Utah in the fall of 1848. She was left with two little daughters when her husband died. She taught school in a log cabin for two years, then married General Daniel H. Wells. Three daughters were born of this union.

She loved people. The humblest and greatest found pleasure in her presence. When noted people came to Salt Lake City, they enjoyed calling upon her and drawing upon the rich fund of remembrances of this woman who had had such a kaleidoscopic career.

In 1876, President Brigham Young gave

her the special mission of leading the women of the Church in the gathering and saving of grain. So well was the project carried out that a large consignment was shipped to the starving population of China. A carload of Utah flour sent by the Relief Society was one of the first contributions received in San Francisco after the great earthquake and fire. At the time of the World War the Relief Society organization turned over to the United States great quantities of wheat to feed the American soldiers abroad.

Mrs. Wells was an ardent suffragist. She furthered the cause both locally and nationally and was well known, and her ability was appreciated, by suffrage leaders. She frequently attended National Suffrage Conventions and Woman's congresses. She also attended the International Council of Women in London. Warm friendships were thus formed between her and many notable women among them Elizabeth Cady Stanton, Susan B. Anthony, Francis Willard, May Wright Sewell, Lucy Stone, Julia Ward Howe and Rachel Foster Avery. She met seven presidents of the United States and many noted statesmen.

The Relief Society was the greatest interest of her life outside of the Church as a whole and her family. She held many positions in the Church beginning as ward teacher. For many years she served as general secretary and was chosen in October, 1910 to become the fifth general president of this great woman's organization. She served as President from October, 1910 until a few weeks before her death, April 25, 1921.

She was a frequent contributor to the *Woman's Exponent*, which began its publications in 1872. In 1875 she became assistant editor; in 1876, editor and publisher. For 39 years she wrote much both in prose and verse. She published a volume of her poems, *Musings and Memories*, compiled and edited two books for the World's Fair in 1893, *Songs and Flowers of the Wasatch and Utah Charities and Philanthropies*. She wrote the words of several of our songs. Due to her literary attainments, the Brigham Young University conferred upon her the honorary degree of Doctor of Literature, February 29, 1912, on her eighty-fourth birthday.

"Aunt Em" as she was lovingly called, knew intimately seven Presidents of the Church. She saw the latter-day work progress from its early years until it was firmly established in the mountains. Through a very severe test she had proved her devotion to it, so her joy in its advancement was

without bounds. So active had she been during all these years and so carefully had she noted all the changes that had taken place and the accomplishments of the leaders and so wonderful was her memory, that it was a rare privilege to hear her recount her early-day experiences and to describe the work of the leaders who had played their part in this great drama. She possessed a fine sense of humor and was a charming conversationalist.

She founded the Utah Woman's Press Club and was its first president.

She passed to the great beyond on April 25, 1921.

On February 28, 1928, her hundredth anniversary was observed by placing a marble bust in the rotunda of the State Capitol. On its pedestal are these words—"A fine soul who served us."

To Teachers:

References: Any volume of *Exponent*, published since 1875; *Poems and Songs of Emmeline B. Wells*; *Relief Society Magazine*, Vol. 8, page 315; *Young Woman's Journal*, Vol. 19, page 17; *Handbook of the Relief Society*, page 121.

Objective: To teach that culture and refinement can be developed even under the most rugged surroundings.

Method:

It is suggested that the long life span of this estimable woman be reviewed in your class. Let members tell of her achievements; the advancements and improvements made in her day; and the easy manner with which she adapted herself to changing conditions.

Arrange to have the references looked up and comments made upon her works.

One thing that should come out of the lesson is encouragement to the women and young girls even in our isolated small communities to keep up their ideals of culture, refinement and manners; not to permit themselves to "let down." It is one of the refreshing sights to observe how beautifully this thought is carried out among the Latter-day Saint women. They exhibit personal pride in their appearance, in the adornment of their homes, in their appreciation of music, literature and other fine arts.

Emmeline B. Wells was of that type and an example of what a determined soul can accomplish when she once sets up a standard for her daily life.

SECOND SUNDAY, DECEMBER 8, 1935

RACHEL IVINS GRANT

Here is a character that refused a life of ease for the pursuit of an ideal involving hardships and self-denial.

In the galaxy of beautiful characters of early church history, Rachel Ivins Grant stands out as one of the most cultured, kind and one of the most unselfish of the women

who cast their lot with the Saints. By unswerving loyalty she proved her faith by her works. Blessed with one son, she instilled in his heart faith in God and in the Gospel of Jesus Christ. The love and loyalty between these two was impressive. The fine characteristics of this mother handed down to her through generations of cultured, noble, strong people, she passed on to her illustrious son.

Rachel Ridgeway Ivins was the sixth child and third daughter of Caleb Ivins and Edith Ridgeway. Her grandfather was called the Good Samaritan. Her mother was a lovely spirited woman who belonged to the Society of Friends, or Quakers.

When Rachel was six years old, her father died, and her mother followed him to the great beyond three years later. The children were then separated. Rachel went to live with her cousin, Joshua Wright, in Trenton, New Jersey. Here she spent twelve years. While in this home she learned to cook, make butter and cheese and do many other useful things. Her family remonstrated, saying this was work for servants, but later in her life she saw the benefit of it. She said, "I could see the hand of the Lord in this very clearly after coming to Utah and having to assume such practical responsibilities."

When she was eighteen, she served as housekeeper for her uncle, Richard Ridgeway, whose wife had died. She became known as a wonderful cook and a fine housekeeper.

While her parents had formerly been Quakers, her mother later joined the Baptist Church. Rachel remembered the hymns her mother had taught her. Rachel said the singing pleased her, the prayers also, but the sermons were not much more satisfactory than the none-at-all of the Quakers. She thought religion should make people happier, and she was looking for one that would. When she heard that some strange preachers called Mormons were in the neighborhood, she thought they were some of the false prophets spoken of in the Bible; so she felt no desire to hear them. After returning from a visit to Philadelphia, she found that her sister, Anna, and some of her cousins had accepted the Gospel preached by these elders. Anna urged Rachel to go to meeting with her. After attending their Sunday service, she went to her room and asked the Lord to forgive her for thus breaking the Sabbath day. After attending more meetings and reading the *Book of Mormon*, the *Voice of Warning* and other Church works, she was convinced that Mormonism was true. New light came to her. The Scriptures were plainer and the light of the everlasting Gospel illumined her soul.

One day when attending the Baptist prayer meeting, her minister rebuked her for the

course she was taking and told her if she did not stop attending Mormon meetings, she could not hold her seat in the Baptist church and they would be obliged to disfellowship her; for they could not hold in fellowship any one who would listen to such false doctrine. This settled the question with her. She saw that the minister was trying to coerce her, while the elders desired her to think, study, pray and act according to her own convictions. She yielded obedience to the Gospel requirements. She felt like singing all day, so filled was her being with joy. The Bible was a new book. Its truths became plain, the plan of salvation was clear. The Spirit of Gathering came to her and she went to Nauvoo. She enjoyed a very happy year, learning more of the Gospel and becoming well acquainted with the Prophet Joseph Smith.

Then troubled times came to the Saints. She saw dissension divide the people into factions, after the martyrdom of the Prophet. She received a testimony that Brigham Young was to lead the people.

She went to New Jersey for several years. Then Anna Ivins wrote that they were going West and desired Rachel to join them. She immediately began preparation for the journey. She had a little more than \$100.00. This she spent for cotton and woolen goods, needles, thread, bedding, pillow cases, sheets, etc. When she reached the valley, she gave these things away, so that when she needed clothing for her own baby she had to cut up her own clothing for the necessary material.

She reached Salt Lake City August 10, 1853. In November, 1855, she married Jedediah M. Grant. On November 22, 1856 her son Heber J. was born. Nine days later his father died, leaving the widow in humble circumstances. Her well-to-do relatives in the East would gladly have cared for her, if she had but renounced Mormonism, but she knew it was true and preferred to rear her son in poverty rather than to reject the truth. She sewed, kept boarders and roomers and did anything she could to make a living for herself and her child. Often so weary did she become at night, that her son would work the treadles of the sewing machine for her. Through all her hardships she was buoyed up by the faith that her son would some day become a great and good man among his people.

Her last days were blessed with peace and plenty. Her son provided for her every want, and she lived to see him become one of the Twelve Apostles.

For 35 years Sister Grant served as President of the Relief Society in the 13th Ward in Salt Lake City. She was a ministering angel to the poor and afflicted. She went about leaving comfort and cheer and a benediction as she passed.

A severe attack of quinsy left her deaf. Instead of this affliction making her disagreeable and complaining, it seemed to increase the serenity and sweetness of her soul. When some one told her a bit of scandal or some unpleasant news, she said, "Well, being deaf is sometimes a pleasure, for I don't have to have unpleasant things repeated to me very often."

Sister Grant loved to receive her friends and was at her best when surrounded by congenial people. She kept her friendships in repair. Young, middle-aged, and old, all enjoyed sweet companionship with her.

Even when she was in her eighties, she made many fine linen handkerchiefs, using 250 thread. She was an indefatigable reader. Her eyesight was remarkable even at the age of 87. She felt she had no time for fiction, as she thought life was too short to spend on stories. Sister Grant was always the lady, both in her appearance and conduct. She was always dressed immaculately and in the best of taste. She never went out of her room in the morning until her hair was nicely brushed and in the afternoon she always "cleaned up." She had a very satisfactory philosophy of life. She believed in God and in the innate goodness of man. She believed in a Divine Providence, that shapes and guides our lives and that no matter what the hardships and disappointments of life may be all will come out right in the end. She could see good in everything and in everybody. She had a high sense of honor, a deep feeling of sympathy and was the soul of liberality. Colonel Hawes, who boarded at her home for some time, wrote after her death, "If ever God planted the stamp of serenity on the face of anyone, he planted it on the face of dear Aunt Rachel."

She was ready for death. She felt that her passing would be as if she were going but a few miles away, and that the change of mortality to immortality would be like leaving on a visit to some nearby home. She loved to think of the meeting with her family and loved ones who had been bound to her by the trials and hardships of her religion. She knew that God had spoken from the heavens and established His Church. The Church was the light of her life and to it she gave her undying allegiance. She passed to the great beyond in January, 1909. As Milton says: "Grace was in her steps, heaven in her eyes, in every gesture dignity and love."

To Teachers:

Reference: *Young Woman's Journal*, page 102, Vol. 19, page 28, Vol. 21; *The Heart of Mormonism* (Evans), Chapter 86.

Objective: To teach that greater satisfactions in life come from soul development rather than from physical ease.

Method:

Present the lesson in such manner as will depict the early life of this young girl; watch

her at the cross roads when she is to decide her course in life; to return to comfort or to face the hazards bound up in her newly accepted faith. Show too, how the decision of one individual may influence future important events, inasmuch as her decision to cast her lot with Mormonism gave to the Church its present leader. Was fate hanging in the balance when she was contemplating the biggest issue of her life?

Apply this to the life of each individual girl in your class. What decision must she make that will influence and determine her life's course?

See if you can get replies from your class. What about their social contacts? Their male associates? How about their attitude toward education and active participation in the church? Will not the choice of their life's companion be decided by all these factors?

The discussion should cause sober reflection on the part of the younger members of your class, especially, concerning the seriousness and importance of all these daily or at least, frequent decisions, which they will be called upon to make. The value of prayer may also be stressed as a source of light to the young girl who is confronted with problems peculiar to her age and sex.

THIRD SUNDAY, DECEMBER 15, 1935

THE GIRL OF TODAY

In concluding this year's course devoted to a study of women and girls who have become important figures contributing to humanity, let us turn to the girl of today whose imprint on civilization will be appraised by the women of tomorrow. If we could but anticipate a hundred years from now, how easy it would be for us to describe the girl of 1935; to tell wherein her significance lay; what her contribution to the world was. Unable to do this, we can but ask questions, which only time and the lives of girls as they grow into womanhood, can answer.

Will the girl of today be known chiefly for her educational advantages—for her religious devotion—for her home-making—for her social welfare work—for her economic opportunities—for her frankness and courage—for her lack of seriousness—or for what? The answer lies in her hands today. She can be known for anything she dreams of, if, after making her choice, she works hard enough and has faith enough to make the chosen dream come true. Individually, the girls in each Sunday School class in the Church may rise and become famous for various things: here is a potential Florence Nightingale or a Jane Addams, a Jenny Lind, an Elizabeth Browning, a Madam Curie. Why not? Time and space will not allow of extensive discussion of the limitless realm of possibilities open to the girl of today; but each girl should begin to paint her own dream pictures.

We know little or nothing of what today's girls will be when tomorrow comes, but one thing is certain; they are the women of the world of tomorrow, and will take their places and fill their destinies. For that reason we should survey for a moment the influences and conditions operative today which are bending the twig in the way it should go. Let us inquire into the possibilities and promises offered to the girl who sits before you.

Up to recent years woman's place was in the home where she performed and directed others in the performance of countless tasks, duties and responsibilities. Then came the Great War which modified and enlarged the world for women. In America this change was, perhaps, most definitely felt and noted, for this land was young, unlike the slow-moving European countries. But it is generally admitted that women since the war are different from those before it. Girls and women are allowed to participate in the work which only men did before; they have a new realization of freedom, accomplishment, applause. Woman suffrage removed the barrier to their sharing in public and political movements. Industrial and economic developments have produced labor-saving devices which have revolutionized the mechanics of the household. Bakeries, canneries, delicatessens, laundries, mills, have relieved her of many duties. Small apartments or duplex homes have changed the necessity for endless cleaning. Vacuum cleaners, washing machines and irons, electric and gas appliances have dispelled the drudgery, and combined to give women less to do in the home and consequently more time and inclination to live beyond the home.

Obviously, one of the greatest of today's girl-problems presenting itself is social and recreational; for with the advent of the moving picture, radio, public dance hall and sensationally cheap magazine, a girl reared in ever so fine a home is exposed to influences, the dangers of which must not be underestimated. How strong is the home today in meeting this challenge and winning out in this competition? How far-sighted is the girl of today in choosing the gold and discarding the dross of modern life; in aiming at lasting joys rather than seeking temporary, illusory gratifications? How does the girl of today regard the opinions of her parents and teachers, when such opinions do not coincide with opinions of the "set," the "crowd"? How strong is the girl of today in leading the "crowd" to high idealism and to fine standards?

Educationally we consider the girl of today exceedingly blessed; in point of fact she has unsuspected dangers to meet in her schooling. Too often her teachers are unbelievers, avowed atheists. She studies books in which little-girl ideas are questioned, parental teachings belittled, religious traditions dismissed with terrifying ease, and new and

intriguing visions opened up. Will she be strong enough to hold to her old beliefs until, and unless, something else proves to be better? Time will tell.

She is also challenged religiously because she sees many evidences of social injustice. She sees some living lives of luxury, others struggling for a mere existence. Can she see all this without growing sour and distrustful? Some of the great and impressive figures of stage and screen, of radio and baseball, of literature and art are known to live personal lives of doubtful standards—yet they succeed in winning the laurels of the world—fame, fortune, adulation, success! Will the girl of today be wise enough in her thinking to note the absence in such lives of the beautiful, human qualities which lend to life its meaning and power?

Endless are the questions we might ask about today's girls which only tomorrow can answer. Instead of that, let us direct a few thoughts to the Latter-day Saint girl of today and examine briefly the weapons she has to help her in her struggle.

The Latter-day Saint girl of today knows that eternal truths and principles of life have been restored; she lives in a dispensation when truth and light flood the earth. Will she learn those truths and principles and shape her life accordingly?

She knows that mental development is valuable, for the Glory of God is intelligence. Will she bend every effort to make her intellectual advancement intelligent by using it to the glory of God?

She knows that life here is but a portion of life altogether—that time is but a moment of eternity. Will she scrutinize the values

which people consider desirable in life and examine them in the light of eternal worth?

The girl of today, particularly the Latter-day Saint girl, will gain immortal place among women in civilization in proportion to the ability and vision she has and uses. How can she be led to know and to feel that the Church of Jesus Christ of Latter-day Saints holds keys to the solution of all the problems of the girl? The great women of tomorrow are the girls of today who ignore the dangers and menaces of today's system of living and who take advantages of its glorious possibilities. To do that is in very truth to make intelligence the glory of God!

To Teachers:

Objective: To teach that girls will find safety and happiness by respecting and following the teachings of the home and the Church.

Method: After the material has been presented, see if you can get some free, spontaneous expressions from your younger members as to the most effective influences they have discovered to help them resist evil and cling to the right; how they are best able to dismiss unsound, destructive teachings and hold to the truth; what weapons they find most potent in defying temptation and keeping in the path of purity and righteousness. Ask some girls, in advance of the lessons to come prepared to contribute to this helpful, wholesome discussion.

FOURTH SUNDAY, DECEMBER 22, 1935
CHRISTMAS EXERCISES

FIFTH SUNDAY, DECEMBER 29, 1935
OPEN SUNDAY FOR REVIEW
OR LOCAL SUBJECT

"For of Such is the Kingdom---"

It was his smile that made me love him first,
This tiny lad with tumbling golden hair
So like the richness of the autumn grain.
His eyes, like violets newly bathed in rain,
Shone with the joy of living mirrored there.
Quite suddenly I knelt and held him close
And pressed my lips against the tousled hair.

Today I saw the wreath upon the door . . .
No eager smile to greet me. . . . Then I knew.
My silent trembling lips scarce formed the words:

"Dear God, You must have learned to love him . . . want him too."

—Gwen Linford,
Logan, Utah

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."
—Matt. 24:30.



Gospel Doctrine

For members of the Melchizedek Priesthood and Men and Women over 20 years of age, not otherwise assigned.

General Board Committee:

George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman; Mark Austin

CONCERT RECITATION FOR DECEMBER, 1935

(Mark, chapter 3, verse 35)

"For whosoever shall do the will of God, the same is my brother and my sister, and mother."

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 40. THE MASTER'S SECOND COMING

Text: Sunday School Lessons (quarterly), No. 40.

Objective: *To show that it was a part of the great mission of the Master to return in glory and reign upon the earth in person.*

Since the time of Adam men have looked forward to the glorious days when the risen Redeemer would come in Celestial glory to reign in person upon the earth. Prophecies concerning his second advent make clear three things: (1) The certainty of His coming; (2) that the exact time or hour of His coming no one knew; and (3) the signs and wonders that were to precede his coming. Referring to Christ's teaching to the assembled multitude, "He expounded all things, to them from the beginning until the time that He should come in His glory." 3 Nephi 26:3-4.

A few months after the Church was organized the voice of Christ was heard proclaiming:

For the hour is nigh, and the day soon at hand when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

For I will reveal myself from heaven with

power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—D. & C. 29:9-11.

The fateful time is repeatedly designated in scripture, "the great and dreadful day of the Lord." Fearful indeed will it be to individuals, families, and nations, who have so far sunk into sin as to have forfeited their claim to mercy. The time is not that of the final judgment—when the whole race of mankind shall stand in the resurrected state before the bar of God—nevertheless it shall be a time of unprecedented blessing unto the righteous and of condemnation and vengeance upon the wicked. With Christ shall come those who have already been resurrected; and His approach shall be the means of inaugurating a general resurrection of the righteous dead, while the pure and just who are still in the flesh shall be instantaneously changed from the mortal to the immortal state and shall be caught up with the newly resurrected to meet the Lord and His celestial company, and shall descend with Him. To this effect did Paul prophesy: "Even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—*Talmage, Jesus the Christ*, pages 787-8.

Questions and Problems

1. Give what in your mind is the best scriptural reference confirming Christ's second coming.
2. What does the 10th Article of Faith say concerning his coming?
3. What is the meaning of the statement: He will reign as "king of kings and Lord of Lords."
4. When shall He come?
5. What did Joseph Smith say concerning this?
6. Considering some of the signs of His coming according to Luke 21: (1) Nation shall rise up against nation; (2) men's hearts shall fail them for fear; (3) the powers of

heaven shall be shaken—point out the fulfillment of these signs.

7. What is the parable of the fig tree?

8. What instructions did the Master give as a preparation for this glorious and yet dreadful event? (See Luke 21:26-36.)

9. An analysis of D. & C. 45:37-44 shows:

(1) That those who fear him shall be looking for the signs of the coming of the Lord; (2) that signs and wonders will appear in the heavens and in the earth; (3) that the sun will be darkened, moon turned into blood and stars fall; (4) that remnant of Israel will be gathered; (5) that glory and majesty will mark his coming. Which of these conditions are fulfilled?

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 41. THE MASTER'S REIGN UPON THE EARTH

Text: Sunday School Lessons (quarterly), No. 41.

Objective: To show that Christ shall reign for a thousand years upon the earth and that His kingdom shall be one of love and peace.

Parley P. Pratt in the "Voice of Warning" gives a picturesque and instructive explanation of the Millennium.

Referring to the Kingdom of God and the Kingdom of Heaven, the Savior, speaking through the prophet Joseph Smith, said:

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth;

Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.—Doc. and Cov. 65:5-6.

Brigham Young, speaking of this reign of peace upon the earth, said:

The Millennium consists in this—every heart in the Church and Kingdom of God united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink and wear clothing.

On a subsequent occasion he said:

Let the people be holy, and the earth under their feet will be holy. Let the people be holy, and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man. The more purity that exists, the less is the strife; the more kind we are to our animals, the more will peace increase, and the savage nature of the brute vanish away. If the people will not serve the devil another moment whilst they live, if this congregation is possessed of that spirit and resolution, here in this house is the Millennium. Let the inhabitants of this city be possessed of that spirit, let the people of the territory be possessed of that spirit, and here is the Millennium, and so will it spread over all the world.—*Discourses of Brigham Young*, p. 177.

All of this is included in the consummation of the glorious mission of the Master.

Speaking of resurrected beings mingling with mortals:

Christ and the resurrected saints will reign over the earth during the thousand years. They will not probably dwell on this earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth."—*Joseph Smith's Teaching*, p. 85; *History of the Church*, Vol. 5, p. 212.

An analysis of Doc. and Cov. 101:23-34 shows:

1. That every corruptible thing shall be consumed.
2. That all things will become new.
3. That the glory and knowledge of God will dwell on the earth.
4. That all enmity shall cease.
5. That whatsoever a man may ask in righteousness shall be given him.
6. That Satan will have no power.
7. That there will be no death.
8. That there will be no sorrow.
9. That saints will be changed from mortality to immortality in the twinkling of an eye.
10. In that day all things shall be revealed.

Questions and Problems

1. What form of government will be established when Christ reigns upon the earth?
2. What is the Kingdom of God?

3. What is the Kingdom of Heaven?
4. Point out the difference between these kingdoms.
5. Analyze Doc. and Cov. 101:23-24 and point out ten conditions that will mark the Millennium.
6. What is meant by the statement that Satan will be bound?
7. Will these changes be sudden or gradual?
8. What does the statement mean: When Christ comes the saints upon the earth will be quickened and caught up to meet Him?
9. Show that a change will come to the animal kingdom.
10. Why will it not be necessary to dig graves?
11. How will the earth be affected?
12. During the period of the Millennium, what will be the condition of (1) the righteous? (2) of the rebellious?
13. Name the two capitolis which will be established during the Millennium.
14. Show that resurrected beings will mingle with mortals during this period.
15. Discuss the statement: "Death will be a peaceful transition."
16. How will the Millennium come about?
17. Do you think there are people who live in the spirit of the Millennium now?

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 42. "WHOM DO MEN SAY THAT I AM?"

Text: Sunday School Lessons (quarterly), No. 42.

Objective: To show that the testimony that Jesus is the Christ is a revelation from God to each individual; that the humblest may enjoy this as perfectly as the mightiest; that it may be lost through neglect and sin.

Of all the evidences of the glorious and transcendent mission of the Holy Redeemer that the world is possessed of, the assurance which Peter had is the most secure and satisfying.

Matthew 16:18 is one of the scriptural references upon which the Catholic Church bases its claim for divine authority.

To know God is, according to John 17:3, life eternal. This implies an understanding of his powers and attributes, his plans and purposes; this is obtained through the illumination of his spirit, through study, supplication, service and obedience. To understand God one must be like him. To comprehend Him fully one must be perfect as He is perfect.

Many people in our time have received testimonies from the same source that Peter received his. We submit some additional testimonies.

Speaking before the general conference of the Church April, 1909, President Joseph F. Smith said:

Therefore I bear my testimony to you, my brethren and sisters, that the Lord God Omnipotent reigneth, that he lives and that his Son lives, even he who died for the sins of the world, and that he arose from the dead; that he sits upon the right hand of the Father; that all power is given unto him; that we are directed to call upon God in the name of Jesus Christ.—*Gospel Doctrine*, p. 638.

My brethren and sisters, I know that my Redeemer lives. I know, as I know I live, that in person he has visited man in our time and day, and that we are not now dependent alone on the history of the past for the knowledge that we possess, of which record is borne by the spirit of God, shed abroad in the hearts of all who enter into the covenant of the gospel of Christ. But we have the renewed and later witness and manifestation of heavenly visions and of the visitation of God the Father and Christ the Son, to this their footstool; and they have in person declared their entity, their being, and they have manifested their glory. . . .—*Gospel Doctrine*, p. 641.

I have received the witness of the spirit of God in my own heart, which exceeds all other evidences, for it bears record to me, to my very soul, of the existence of my Redeemer, Jesus Christ. I know that he lives, that in the last day he shall stand upon the earth, that he shall come to the people that shall be prepared for him, as a bride is prepared for the bridegroom when he shall come.—*Gospel Doctrine*, p. 643.

One of the most sublime and satisfying things in the world is the fact that he who will do the will of the Father may know of the doctrine. The application is universal. The humblest may know this eternal truth as perfectly as the highest. This great promise is made only to those who do his will. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is the price that must be paid.

You and I must have the testimony of Jesus within us, or it is of but little use for us to pretend to be servants of God. We must have that living witness within us.—*Discourses of Brigham Young*, p. 658.

There is but one witness—one testimony, pertaining to the evidence of the gospel of

the Son of God, and that is the spirit that he diffused among his disciples. Do his will, and we shall know whether he speaks by the authority of the Father or of himself. Do as he commands us to do, and we shall know of the doctrine, whether it is of God or not. It is only by the revelations of the spirit that we can know the things of God.—*Discourses of Brigham Young*, p. 661.

Questions and Problems

1. What is your interpretation of Matt. 16:17-18?
2. Discuss John 7:17.
3. How could Job living prior to the Master's coming testify as he did? Job 19:25.
4. Whom did the people say that Jesus was?
5. Among all the evidences that Peter had showing the divinity of the Master, what was the strongest? Why?
6. Without the testimony of the individual members at the time of the martyrdom of the prophet Joseph how would the Church have fared?
7. What is the testimony borne by Joseph Smith and Oliver Cowdery. Doc. and Cov. 76:22-24?
8. What did they see? Hear?
9. Explain Doc. and Cov. 76:24.
10. Give the substance of Joseph Smith's testimony as recorded in *Gospel Doctrine*, p. 636.
11. What evidence is there which is stronger than external evidences of the divinity of Christ's mission? Give reasons for your answer.
12. Discuss the lesson statement: "There is a divinity in man to which the Almighty communicates."
13. Point out some manifestations of the Spirit of God upon men.
14. How can one best build up and brighten his testimony?
15. How can one best guard against losing his testimony?
16. According to Brigham Young what is it that conquers men?
17. What effect does criticising the authorities have on one's testimony?
18. How did you obtain your testimony?

FOURTH SUNDAY, DECEMBER 22, 1935
Christmas Program

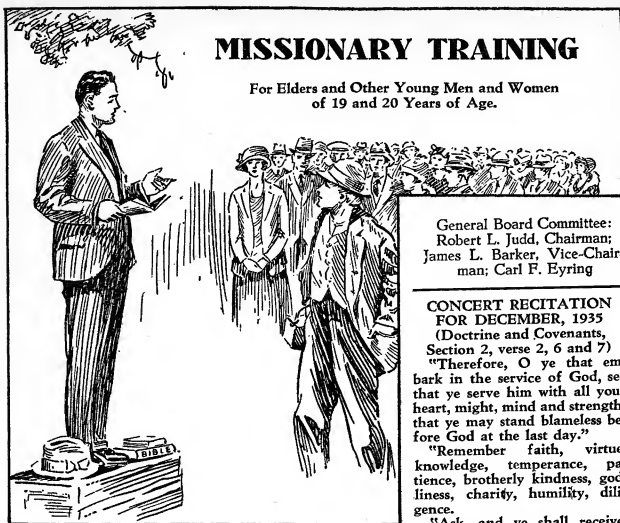
FIFTH SUNDAY, DECEMBER 29, 1935
General Summary and Review

TESTIMONIES IN FAST MEETINGS

"Under the present arrangement, the duration of Fast Meeting does not allow a great deal of time for testimony, when the time necessary for opening exercises, blessing of babies, confirmation of members, etc., is taken into account. Attendance of young people at Fast Meeting is generally increasing and should, of course, be continually encouraged. In order, therefore, to avoid anything that will hinder the flow of the spirit, the ward bishoprics should exercise particular care in presiding over the meetings, in order that (a) neither preachments, (b) nor long-drawn-out narrations of experiences, (c) nor routine, repetitious statements by certain members, are given. But, on the other hand, every encouragement should be given to the bearing of brief, heartfelt testimonies and experiences by the younger, as well as the older members. This is a meeting primarily for the expression of faith and gratitude by the Church members generally, and should not be monopolized by a relatively few of those present."—Bishop's Bulletin.

MISSIONARY TRAINING

For Elders and Other Young Men and Women
of 19 and 20 Years of Age.



General Board Committee:
Robert L. Judd, Chairman;
James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR DECEMBER, 1935 (Doctrine and Covenants, Section 2, verse 2, 6 and 7)

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

"Ask, and ye shall receive, knock and it shall be opened unto you. Amen."

LESSONS FOR DECEMBER

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 40. MORMONISM'S POWER TO DEVELOP PEOPLE

Text: Sunday School Lessons (quarterly), No. 40.

References: Joseph Fielding Smith, *Essentials in Church History*; Roberts, *A Comprehensive History of the Church*.

Objective: Men have gone on missions, families have migrated to America, have stayed here and sent their sons on missions, because they obeyed the inspiration of the Spirit.

Suggested Outline:

Sketch the migrations of the Church from the beginning. If these men had ceased to be Mormons, they could have lived where they were undisturbed at any time. Without a testimony of the gospel through the Spirit, they would not have migrated. Tell the history of some family of a member of the class or in the history of the Church.

Consider the call of the majority of the apostles to go "over the great waters" to declare the gospel, the circumstances of the individual men at home, under what conditions they went on the mission, etc. Would they have gone without the testimony of the Spirit? (See *Essentials in Church History*, ch. 28; see history of same period in *Comprehensive History of the Church*, also story of the first missionaries sent out from Utah in 1849, etc.)

Trace one or more families represented in the class who have come from foreign countries to Utah, and later sent sons and daughters on missions. Without the testimony of the Spirit, can their actions be explained? Has any other religion such a history? Has any other church such a missionary system? Has any other religion produced a people?

The impression produced by a typical shipload of Mormon emigrants on Charles Dickens:

But nobody is in an ill-temper, nobody is

the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people, in every unsuitable attitude for writing, are writing letters.

Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud:

What would a stranger suppose these emigrants to be!

The vigilant bright face of the weather-browned captain of the Amazon is at my shoulder, and he says:

"What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen each other before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly as a man-of-war."

"A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial Traveler," says the captain.

"Indeed, he would."

"If you hadn't known, could you ever have supposed . . . ?"

"How could I! I should have said they were in their degree, the pick and flower of England."

"So should I," says the captain.

I, Uncommercial Traveler for the firm of Human Interest Brothers, had come aboard this Emigrant Ship to see what eight hundred Latter-day Saints were like, and I found them (to the rout and overthrow of all my expectations) like what I now describe with scrupulous exactness. . . . They knew nothing whatever of me, I believe, and my testimony to the unpretending gentleness and good nature with which they discharged their duty, may be of the greater worth. . . . I afterwards learned that a dispatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behavior of these Emigrants, and the perfect order and propriety of all their social arrangements. What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board this ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonish-

ment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 41. A CENTURY'S CHANGE IN RELIGION

Text: Sunday School Lessons (quarterly), No. 41.

Reference: George Harris, *A Century's Change in Religion*.

Objective: *In the light of the gospel, many doctrinal errors have been abandoned since its restoration.*

Suggested Outline:

Doctrinal errors of churches in 1830.

- a. Conception of God and of Jesus.
- b. Original sin—maintained by some.
- c. Total depravity.
- d. Everlasting punishment.
- e. Unbaptized infants.

As yet not entirely abandoned by all churches. see *Instructor*, "Universality of the Gospel."

- f. Arbitrary election—predestination.

Not entirely abandoned. Sudden conversion from a condition of sin.

- g. Immediate entrance of sinner into a condition of eternal happiness or punishment.

- h. Decisiveness of this life.

- i. Purgatory—maintained by some.

- j. Sharp separation between spiritual and temporal life.

Enrichment Material:

A contrast almost startling is observed when we turn to the last half century. It is within fifty years that this mighty change or extension of belief, has come about. The new thought is of the Kingdom of God on earth of the Christian society. Could there be a vaster change than that from the salvation of the individual,—whether to heaven or from hell, but the salvation of the individual,—from that to the kingdom of God on earth? Yet such a change, speaking largely, has occurred. The individual is saved, it is true, but he is saved by entering into the kingdom of God. The Son of man came at first preaching the kingdom; he has come again preaching the kingdom. The Church is now dominated by this idea. The children of God are a society beautifying the earth with righteousness and love. . . . We can see our fathers . . . following the pilgrim's progress, fleeing the world, making hairbreadth escapes from ruin, and plodding most

of the way alone, to the celestial city. But now, while there may be tumultuous experience in passing from the kingdom of darkness to the kingdom of light, yet it is to a kingdom on earth. . . . The gospel of the kingdom on earth is the latest, the newest, the oldest, the truest gospel.—George Harris, *A Century's Change in Religion*.

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 42. MISSIONARY QUALIFICATIONS

Text: Sunday School Lessons (quarterly), No. 42.

Objective: *Only obedience, industry, character, love, and the Gift of the Holy Ghost fit one for missionary work.*

Suggested Outline:

I. Appreciation of the Gospel.

- a. What it means in our lives.
Gives purpose—continuity to life—peace and hope.
- b. What life would be without the gospel.

II. Love for Humanity.

- a. Love is the key to service.
- b. Love the gospel for what it does for us—because of love for humanity urge to give others same happiness.
- c. Greatest gift is to share some thought or experience that will give comfort, encouragement, and incentive for higher life.
- d. What a knowledge of and obedience to the gospel would do for the world in the way of peace and happiness—brotherhood of man.

"And I say that life is indeed darkness save where there is urge,
And all urge is blind save where there is knowledge,
And all knowledge is vain save where there is work,
And all work is empty save where there is love,
And when you work with love, you bind yourself to yourself, and to one another, and to God."

III. Importance of Work.

Doc. and Cov. 16:6; 18:10-16.

IV. Qualifications of Those Called.

Doc. and Cov. Sections 4 and 12; 11:3, 4.

V. Live What We Preach.

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent."

We have no choice as to whether our conduct shall touch the lives of others or not. Our only choice is how far we shall try to make that influence beneficial.

Enrichment Material:

If the elders cannot go with clean hands and pure hearts, they had better stay here. Do not go thinking, when you arrive at the Missouri River, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves; but start from here with clean hands and pure hearts, and be pure from the crown of the head to the soles of your feet; then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure white paper. This is the way to go; and if you do not do that, your hearts will ache.—*Discourses of Brigham Young*, p. 496.

The individual elder is left largely to the guidance of the spirit of his calling, with which he should be imbued. If he fail to cultivate that spirit, which is the spirit of energy and application, he will soon become torpid, indolent, and unhappy. Every missionary should strive to devote part of each day to study and prayerful thought on the principles of the gospel and the theology of the Church. He should read and reflect and pray. True, we are opposed to the preparing of set sermons to be delivered with the thought of oratorical effect and display; yet when an elder arises to address a congregation at home or abroad, he should be thoroughly prepared for his sermon. His mind should be well stored with thoughts worth uttering, worth hearing, worth remembering; then the spirit of inspiration will bring forth the truths of which his auditors are in need, and give to his words the ring of authority.—Joseph F. Smith, *Gospel Doctrine*, p. 454.

When a man is called to go on a mission, and a field of labor is assigned to him, he should, I think, say in his heart, "Not my will be done, but thine, O Lord."—Joseph F. Smith, *Gospel Doctrine*, p. 463.

FOURTH SUNDAY, DECEMBER 22, 1935 Christmas Program

FIFTH SUNDAY, DECEMBER 29, 1935 General Summary and Review

"It is a luxury to learn, but the luxury of learning is not to be compared with the luxury of teaching."—R. D. Hitchcock.

Gospel Messages

THE APPLICATION OF RELIGION TO LIFE

Course C—For Priests and Young Men and Women of 17 and 18 years of age

General Board Committee:

Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman, and Lynn S. Richards

MEMORY GEM FOR DECEMBER

(Doctrine and Covenants 88:118)

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith.

LESSONS FOR DECEMBER

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 41. CURES OF POVERTY

While it is important to ascertain the causes of poverty on the ground that a cure cannot be discovered till the situation be analyzed, or diagnosed, as the doctors say, the most important thing is how to get rid of poverty among us. Accordingly this lesson discusses some of the suggestions that have been made to do away with the causes of poverty on the earth. Of course, the main suggestion is the one that religion, particularly our own religion, has to offer.

The objective of this lesson is not to find out what to do about poverty, but rather to do something. What may that be? To some extent poverty is due to the disinclination of people to work productively; to some extent it is due to lack of thrift and the habit of saving. These are individual in their nature. Why not, therefore, seek to create and foster in your class the habit of industry and saving? This can be done, at least, with those who are in a position where they can do so; if they are not earning anything, then they can keep this as an ideal to follow when they set out for themselves. No one should spend more than he earns.

Following is an outline of the material presented in the Quarterly for this lesson.

- I. Why Poverty Exists.
 - a. Enough can be produced.
 - b. Distribution faulty.
- II. Schemes for Eliminating Poverty.
 - a. Communism, socialism, etc.

b. Taxation on wealth.

c. Influence of religion.

1. United Order in time of Enoch.

2. United Order in time of Christ.

3. United Order among the Nephites.

III. Views of the Latter-day Saints on the Subject.

a. Attitude of early leaders.

b. Statements from early revelations.

c. Plan of the United Order.

d. Conditions under the Order.

These topics should be assigned to members of the class to look up and give before the class. Of course, they ought to be assigned so as to allow them time to prepare thoroughly. Assign as many subjects as there is time for.

In addition to the references given in the Quarterly, the teacher will find an explanation of the teachings of the Church in this age, in chapter four of the M Men Manual for the current year, *The Leadership of Joseph Smith*.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 42. THE SCHOOL

Why should any one want to go to school? This or a similar question may furnish the necessary point of contact. Every member of the class will undoubtedly have ideas on this question. Encourage the class, therefore, to discuss it freely.

The objective might well be the thought enforced so beautifully in the memory gem for this month, that the members of the class should seek to study by faith. It is desirable, of course, that this study should be with some object in mind. Very likely many of the class can be induced to continue their education in school; if so, this would be highly desirable.

The material in the Quarterly is arranged in the following manner:

- I. Desire for Knowledge a Human Characteristic.
 - a. First modes of getting knowledge.
 - b. Some Chinese ideas on education.
- II. Religion and Education.
 - a. Schools of the past.
 - b. Purpose of the school.

- III. The School and the Future.
 - a. Dealing with most impressionable period.
 - b. Dealing with the group.
 - c. Purpose of private schools.
- IV. Mormon Ideas of Education.
 - a. Teachings of Joseph Smith.
 - b. Influence of these ideas.

To what extent does education help us in our daily employment? To what extent, in our leisure moments? It is true nowadays that young people are handicapped who have little or no education. Why is this so? Does education mean merely knowing how to read and write? What else does it cover nowadays? Can one be educated without schooling?

Don't forget to make assignments to members of your class. The topics named in the outline just given will serve admirably for this purpose. It may be well also to have some one expound the memory gem.

THIRD SUNDAY, DECEMBER 15, 1935 LESSON 43. THE HOME

What is the difference between the words "home" and "house?" Is home, as popularly believed, the "place where we live?" What does it take to make a home? In questions like these, taken from the experience of all the members of the class, you will find your point of contact.

As an objective, how about this: To show that every member of any home may do something toward making that home pleasant and beautiful. The main thing, of course, is not merely to make this objective clear, but to get the members of your class to do something about it. Can you devise a way by which to check up on their application of the thought in the objective?

Material will not be hard to find on this subject. In your own life, the lives of the class, and your surroundings there is abundant matter for a good lesson. The Quarterly proceeds in the following manner:

- I. Importance of the Home.
 - a. The cradle of the race.
 - b. The first school.
- II. Marriage and the Home.
 - a. Home built on marriage.
 - b. Importance of marriage.
- III. Dangers to the Home.
 - a. Infidelity.
 - b. Divorce.
 - c. Importance of safe-guarding the home.

- IV. A Latter-day Saint Objective.
 - a. Marriage for eternity—a new concept.
 - b. Fruits of this new covenant, as to—
 1. Divorce.
 2. Desertion.
 3. Infidelity.
- V. Importance of Home to the Child.
 - a. Gaining of standards here.
 - b. Influence of parents—responsibility.

The teacher will find something interesting about this subject in *The Heart of Mormonism* (Evans), chapters 52-56. This discussion goes into detail on various aspects of the subject from the Mormon point of view.

FOURTH SUNDAY, DECEMBER 22, 1935 CHRISTMAS EXERCISES

FIFTH SUNDAY, DECEMBER 29, 1935 LESSON 44. THE CHURCH

What is an organization? Name some of the organizations to which you belong. What is the purpose of these? How are organizations effected? What purpose does the church organization serve? These questions will give you a point of contact. Care should be taken, however, not to exceed the time—about five minutes.

The objective, of course, is to show that it is necessary to belong to the Church, so as to improve ourselves and to help others.

The material is thus outlined from the Quarterly:

- I. The Church Through the Ages.
 - a. Definition.
 - b. Struggle against opposition.
 - c. Era of growth.
 - d. Era of political power.
 - e. Era and decline of.
 - f. The Reformation.
- II. The Church Universal.
 - a. Morality and the church.
 - b. The church and social evils.
 - c. The church and social problems.
 - d. Individual and social righteousness.

Don't make this lesson too theoretical, but try to hold it down to its practical aspects. You will find a new phase of the subject given in *The Heart of Mormonism* (Evans), particularly in chapters 18, 19. This treatment is based on the fact that organization is necessary in religion as in other social groupings. Also it treats the subject on its natural, rather than its biblical, plane—a plane which is readily understood by the average non-scripture-reading young person.

Book of Mormon

Course B—For Ordained Teachers
And Other Boys and Girls 15 and 16
Years of Age

General Board Committee:

J. Percy Goddard, Chairman

David A. Smith, Vice-Chairman

M. Lynn Bennion

CONCERT RECITATION FOR DECEMBER, 1935

(Doctrine and Covenants, Section 121,
verse 41 and 42)

"No power or influence can or ought
to be maintained by virtue of the priest-
hood, only by persuasion, by long-suffer-
ing, by gentleness and meekness, and by
love unfeigned;

"By kindness, and pure knowledge,
which shall greatly enlarge the soul with-
out hypocrisy and without guile."

LESSONS FOR DECEMBER, 1935

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 38. WHEN YOU THINK OF WAR

What are some of the things that
make young men want to go to war?
What are some of the things that should
make them hesitate to go to war? Why
do nations go to war? How do individ-
uals settle their disputes? How would the
same principles affect present world
disturbances?

Such questions as these may give you
the necessary point of contact with your
pupils. There is no doubt that most
of them have thought about the possibil-
ity of the boys going to war when they
come of an age to be a soldier.

Of course, you will try to steer clear
of any controversial questions—such as
whether any nation should or should
not be prepared to meet an attack on
it from any source. This is a matter
on which there are two sides. The pur-
pose of a Sunday School lesson is not
to stir up strife, but to make for peace.

A good objective for this lesson is to
show that we should create in our-
selves a love of peace and that a proper
war will be a defensive war. The ap-
plication of this objective is to induce
the class to be peaceable in their own
home, first, then in their neighborhood,
and lastly in their attitude nationally.

The lesson in the Quarterly proceeds
along this line:

- I. War is always attended by bloodshed,
death, and suffering on the part of those
who take part in it and of those who
stay at home.
- II. The attitude of the *Book of Mormon* is
against all wars, but if there is a war
it is justifiable only when it is defensive.
- III. Our attitude toward war should be that
of the *Book of Mormon*, since it is also
the attitude which God evidently wishes
us to take.

Here, too, there is opportunity for
some work on the part of your pupils.
Make assignments, therefore, of topics
suggested in the Quarterly and outlined
above. Others may be suggested by your
study of the lesson, including the mat-
ter in the *Book of Mormon*.

In addition to the Quarterly the *Mes-
sage and Characters of the Book of
Mormon* (Evans) may prove useful.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 39. WHEN YOU ARE GIVEN A TRUST

For a point of contact how would the
questions asked at the beginning of the
lesson in the Quarterly do? Or do
you have something in mind that would
serve your purpose better? At least, see
that you have as good a point of con-
tact as you can get. There may be some-
thing local that will make one. It is
indispensable to arouse the interest of
your class before you can hope to have
an effective recitation.

Of course, your objective is to create
a desire on the part of the class to do
the tasks that lie at hand in such a way
as will develop in them the habit of
trustfulness. The application of this ob-
jective will naturally consist in their
actually looking around for something
to do and do it in the manner suggested.
Perhaps you have a way by which to
check up on what your pupils did last

week and what they will do with this assignment.

Following is the line of development taken in the Quarterly:

- I. There are many things required of us, which we must either shirk or carry.
- II. The example of Moroni the prophet points out the way in which we ought to treat our responsibilities.
- III. Every one of us can cultivate the quality of dependableness in whatever we are called upon to do.

These topics, with such others as may suggest themselves to you, should be assigned to members of the class to be given before the others. Two or three pupils might take different parts of the life of Moroni to be given before the class. To one might be assigned the reading before the class of Joseph Smith's description of Moroni when he first appeared to him on the twenty-first of September, 1823. This will be found in any account of the event published since then—any history of the Church. Thus the recitation will be carried on almost entirely by the class.

In addition to the Quarterly you should read those passages about Moroni in the last pages of the *Book of Mormon*. They are too numerous to be cited here, but the chapter headings will indicate those parts that speak of the prophet. In the *Message and Characters of the Book of Mormon* (Evans) is a chapter on Moroni, chapter thirty-one, in which the closing events connected with Nephite history are given in summary, including the part that Moroni and his father played in those events.

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 40. WHEN YOU ENTER THE SERVICE

This lesson is closely connected with the preceding lesson. That one, as you

will recall, was about the way in which any task should be carried on; this one concerns the particular tasks that have to do with serving others, whether in the Church or in other capacities, but particularly in the Church. Care should, therefore, be taken to see that the two lessons are kept apart in the discussion of them, so that there will be enough material for both.

The objective of this lesson is to try to develop the habit in the class members of doing what the scout calls a good turn every day to some one, particularly through their service in the Church. The application grows out of the objective. Can you devise some unobtrusive way by which to check up on the activities of the class during the week, so far as good turns are concerned? How does doing a good turn make one feel?

This lesson is developed, in the Quarterly, through the following topics, which will make three good subjects for talks in the class:

- I. Devotion of the heart and life to God is what produces the feeling of happiness in us.
- II. The case of Alma the Younger illustrates this.
- III. You yourself may prove this to be true, if you have not already done so, by imitating Alma in respect to service.

Some questions may help you in the presentation of this lesson: Name as many persons as you can whom you may be said to love. This need not be done aloud, but to yourself. How did you come to love these? Is it desirable to love many or only a few? How do we manifest our love for others?

FOURTH SUNDAY, DECEMBER 22, 1935
Christmas Program

FIFTH SUNDAY, DECEMBER 29, 1935
General Summary and Review

"Seek to delight, that they may mend mankind, and, while they captivate, inform the mind."—Cowper.



New Testament

Course A—For Deacons
And Other Boys and Girls 12, 13 and 14
Years of Age

General Board Committee:
T. Albert Hooper, Chairman;
Frank L. Ostler

CONCERT RECITATION FOR DECEMBER (First Corinthians, Chapter 15, Verses 20-22)

"But now is Christ risen from the dead, and become
the first fruits of them that slept.

"For since by man came death, by man came also the
resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be
made alive."

LESSONS FOR DECEMBER, 1935

SUGGESTIONS FOR TWO AND ONE-HALF MINUTE TALKS

I. Based on Ephesians 6:1-4. Love at Home.

Parents should love children.

Children should love parents.

All should feel interested in each other
and realize that the home should be
"our" home.

Repeat parts of the song, "Love at
Home" in the Sunday School Song
Book No. 46.

II. For this talk let pupils select some theme from any lesson discussed during the year. The material in the Leaflet con- taining the lesson in which that theme is found may be used.

A point suggested by some lesson but
not discussed in the recitation may be
used. The teacher should suggest the
scripture references which will help in
the development of the talk.

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 39. THE APOSTLE PAUL TAKEN TO ROME

Texts: Sunday School Lessons (quar-
terly), No. 39; Acts, Chapters 27-28;
McKay, *Ancient Apostles*, Chap. 37.

Objective: To teach that God's
power and protection always accom-
panies his servants in their honest en-
deavors to do his work.

Supplemental Helps: Anderson, *Apos-
tles of Jesus Christ*, Chapter 36; Rae,
How to Teach the New Testament, pp.
325-329; Kent, *The Work and Teach-
ings of the Apostles*, pp. 218-220; Gore,

Dummelow, or other commentary on
Acts, Chaps. 27 and 28; *Bible Diction-
ary* under the names and places men-
tioned in the lesson; Tanner, *New
Testament Studies*, pp. 639-644.

Suggested Outline:

- I. Paul Embarks for Rome.
 - a. A prisoner.
 - b. Accompanied by guards and other prisoners.
- II. Delayed by Storm.
 - a. It was predicted by Paul.
 - b. Concern for their safety.
 - c. Assured by Paul.
- III. Forced to Land in Melita.
 - a. Paul's life preserved.
 - b. Paul heals ruler's father.
 - c. Many healed.
- IV. Journey Continued to Rome.
 - a. Safe Arrival.
 - b. Paul imprisoned in private lodging.

There are many things in this lesson
that the teachers will not find time to
discuss with the class. The point of the
lesson is that Paul desired to go to
Rome and that the Lord wanted him to
go to Rome as evidenced by the protec-
tion accorded Paul and his guards and
others with them; the power of God was
with Paul throughout the journey.

Ask pupils to relate briefly some of
the incidents in previous lessons on Paul;
also the story of the burning of Rome.

Ask pupils to get pictures of the
sailing vessels used at the time of our
lesson. Compare with the modern sail-
ing vessel; modern steam ship, as to
shape and speed.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 40. PAUL, THE APOSTLE,
IS MARTYRED

Texts: *Acts*, Chapter 28; Sunday School Lessons (quarterly), No. 40; McKay, *Ancient Apostles*, Chap. 28.

Objective: To teach that implicit faith in the gospel of Christ sustains one always, even in the face of death.

Supplementary Materials: Hastings, *Encyclopedia of Ethics of Religion*, p. 694; Emile Baumann, *Saint Paul*; Farrar, *The Life and Work of St. Paul*, pp. 664-676; Gore or Dummelow Commentary; *Bible Dictionary*; *International Standard Bible Encyclopedia*, p. 2287.

Suggested Outline:

- I. Paul is Well Trained.
 - a. Studies at Tarsus.
 - b. Studies at Jerusalem.
- II. Paul Persecutes the Saints.
- III. Paul is Halted by Jesus.
 - a. Learns the Gospel.
 - b. Becomes ardent missionary.
- IV. Paul Carries the Gospel to the Gentiles.
 - a. Goes to Europe.
- V. Paul's Last Days Spent in Prison.
 - a. Writes Epistles.
- VI. Paul is Beheaded.

As indicated in the Lesson Leaflet, there is nothing in the Bible that tells definitely just what the details of the close of Paul's life might be. Profane and Ecclesiastical writers all agree, however, that Paul was martyred.

Whether Paul went to Spain or whether he was imprisoned once, or twice, does not need concern us overmuch. Paul was a wonderful missionary. In his prison his uppermost thoughts were for the welfare of the saints and the spread of the gospel.

His faith was sublime. He knew what his reward would be. He, like his Master, Christ, has shown us the way, the following of which will bring us that sublime faith which knows no defeat.

Farrar says:

Out of his worst trials the Apostle's cheerful faith created the opportunities of his highest usefulness, and from the necessities of his long-continued imprisonment arose a diffusion of Gospel truths throughout the finest regiment of that army which less than a century later was to number among its contingents a "thundering legion" and in less than three centuries was to supplant the

silver eagles of the empire by the then detested badge of a slave's torture and a murderer's punishment.—*Life and Work of St. Paul*, page 578.

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 41. THESE TWELVE: THE
RESURRECTION FACT AND THE
CONSUMMATION

Text: Sunday School Lessons (quarterly), No. 41.

Objective: To teach that the blessings promised by Christ while he was on the earth, are to all who believe and accept him, even to us ourselves.

Supplementary Materials: McKay, *Ancient Apostles*; Anderson, *Apostles of Jesus Christ*; Farrar, *Early Days of Christianity*; *Bible Dictionary* under names of Apostles; *Doctrine and Covenants*; all of the Leaflets and Instructor material on this year's lessons.

Suggested Outline:

- I. A Savior Promised.
- II. Jesus Comes Into This Life.
- III. Jesus Teaches.
 - a. Apostles called.
- IV. The Ministry of the Apostles.
 - a. Their special message.
 - b. Their steadfastness.
- V. Modern Apostles Have Same Calling.
- VI. Our Responsibility.

This lesson is a general summary of the year's work, with some additional information on the apostles and how they finished their lives.

Ask pupils to relate briefly the story of how the apostles met their death. The martyrdom of John the Baptist and of Stephen might also be related.

Request some pupil to relate briefly the martyrdom of Joseph Smith, the first apostle in our church. Emphasize the fact that the apostles in the church today have the same commission and bring to us the same message that the ancient apostles preached.

Our participation in the blessings promised depends upon our participation in the gospel and in the activities of the church.

FOURTH SUNDAY, DECEMBER 22, 1935

CHRISTMAS PROGRAM

No lesson is prepared for this Sunday.

In the event you have any class work, you will find plenty of material left over from last Sunday to make possible a very profitable and interesting discussion.

19. Why was Paul taken to Rome?
20. What is the special calling of an apostle?

ANSWERS TO REVIEW QUESTIONS FOR FOURTH QUARTER

FIFTH SUNDAY, DECEMBER 29, 1935

REVIEW QUESTIONS

1. Who was Stephen?
2. What happened to Stephen for preaching the gospel?
3. What man who later became prominent in the church approved of Stephen's death?
4. What was Paul's early training?
5. What was Paul's attitude toward the Christians?
6. What occurred to Paul as he journeyed toward Damascus?
7. Why was Paul told to go to Damascus for instructions?
8. What ordinance was Paul required to obey?
9. Did he comply?
10. Why were Peter and James arrested?
11. What was the outcome?
12. To whom did Jesus command his apostles to preach his gospel?
13. Why was Paul especially fitted to preach to the gentiles?
14. Why did Paul go to Macedonia?
15. What results followed his labors there?
16. Tell of a similar case in the early days of our church?
17. About what God did Paul preach to the Athenians when he saw their altar "To the Unknown God."
18. What happened when Paul preached to King Agrippa?

1. Stephen was one of the seventy chosen to assist the twelve apostles in caring for the members of the Church.
2. He was stoned to death.
3. Saul of Tarsus, later the apostle Paul.
4. He was educated in the schools of Tarsus and Jerusalem.
5. He hated them and sought their destruction.
6. The Savior appeared unto him.
7. Because a disciple named Ananias who could instruct him lived there.
8. He was commanded to be baptized.
9. Yes. And he received the Holy Ghost.
10. For preaching the gospel of Christ.
11. James was killed. Peter was rescued by an angel.
12. First to the Jews and then to the Gentiles.
13. Paul was schooled in the ways of the Gentiles and spoke their language.
14. Paul was told in a vision to go to Macedonia.
15. Many devout people joined the church.
16. Wilford Woodruff, on a mission in England, was told to go southward, where hundreds joined the church.
17. Paul preached to the Athenians about God, the eternal father and his son Jesus Christ.
18. The King said that he was almost persuaded to be a Christian.
19. Paul, a Roman citizen had appealed to Caesar at Rome.
20. An apostle is a special witness for Jesus Christ in all the world.

The Boys' Tribute

The mellow tones of the pipe organ made the chapel air calmly vibrant with the sacred strains of a funeral march, while the casket was gently put in place in front of a bank of fragrant flowers. A fitting solo opened the service, followed by a touching invocation. The speakers in simple, sincere eloquence extolled the deceased who had freely given long years of consecrated service as a teacher in the Primary Association; and told how she had immeasurably enriched the community by enshrining in the hearts of children a deathless love of the beautiful, the good and the true.

Her last class of boys, numbering a dozen sub-teen fellows, sat on the front bench and silently attested the tribute of the speakers, with their boyish sobs and tears, with which they expressed their abiding love for a noble teacher.—Nephi Jensen.



Church History

From the Martyrdom of the Prophet

For Boys and Girls, Ages 10 and 11

General Board Committee:
Charles J. Ross, Chairman;
DeLore Nichols,

LESSONS FOR DECEMBER

CONCERT RECITATION FOR DECEMBER, 1935

"That which we persist in doing becomes easier to do, not that the nature of the thing has changed, but our power to do has increased."

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 89. HEBER J. GRANT, THE
SEVENTH PRESIDENT—1856

Text: Sunday School Lessons (quarterly), No. 89.

Supplementary References: See "Grant, Heber J." in the index of the following books; *Essentials in Church History*, Smith; *Comprehensive History of the Church*, Roberts; *Heart of Mormonism*, Evans. See *Biographical Encyclopedia*, Jenson, Vol. 1, pp. 147-51; *Improvement Era*, Vol. 22, pp. 187-190; *Prophets and Patriarchs*, Cowley, pp. 269-273; *New Witness for God*, Vol. 1, pp. 272-275; *The Saturday News* of November 21, 1931 has articles about President Grant; see April Conference Report, 1933, or any other Conference Report for testimonies and sermons.

Objective: To show that faith in God, coupled with fidelity, courage and perseverance, is a quality in President Grant worthy of universal imitation.

Organization of Material:

- I. President Grant's Birth.
 - a. Father's qualities.
 - b. Mother's faith.
- II. Characteristics of President Grant.
 - a. Desire to work.
 - b. Respect for work.
 - c. Love for great characters.
- III. Prophecies About President Grant.
 - a. Zina D. Young.
 - b. Heber C. Kimball.
 - c. Patriarch Rowberry.

Lesson Enrichment: On President Grant's seventy-fifth birthday, the Quorum of the Twelve published in the *News* the following tribute:

The completion of seventy-five years in mortality of President Heber J. Grant affords to the council of the Twelve a fitting opportunity of expressing their respect and love for the man, who, by Divine Grace, stands at the head of the Church of Jesus Christ of Latter-day Saints as an organization on earth.

In him, our honored and beloved leader, we recognize and gratefully acknowledge the presiding authority of the Holy Priesthood as operative in the Church today; and we pledge to him our united support and undivided loyalty in the administration of his exalted office.

We feel ourselves bound to him by ties of brotherly and holy affection, and these, we doubt not, shall endure through time and eternity.

We are as one in prayerful hope and trustful confidence that President Grant shall live yet many years to bless the Church collectively and its members severally by a continuation of his wise leadership and inspired ministry.

We heartily congratulate him on the success that has attended his thirteen years of administration as President of the Church.

(Signed) *The Council of the Twelve.*

President Grant relates how President Joseph W. McMurrin was shot twice through his body, yet healed by faith.

In the days of the "underground" when more than a thousand of our people went to the penitentiary for living with their wives whom they had married in good faith, a man by the name of Joseph W. McMurrin was guarding the servants of the Lord.

The brethren were holding a meeting in the Social Hall. A deputy U. S. marshal came to the back door where Joseph W. McMurrin was standing and Joseph put his arms around him to keep him from going through that door. The deputy finally got his hands loose and took his pistol and, press-

ing it against Brother McMurrin's body, fired two bullets clear through his vitals. Those bullets lodged just under the skin in his back.

I went with John Henry Smith to Brother McMurrin's home and saw where the flesh was burned away around those terrible gaping wounds. I saw where the bullets had gone clear through him. I heard John Henry Smith say, "By the authority of the Priesthood of the living God which we hold, and in the name of the Lord, Jesus Christ, we say that you shall be made absolutely whole, and that there shall be no physical weakness left upon your body because of these terrible wounds that you have received while guarding the servants of the living God."

Joseph W. McMurrin is alive and well, and never had any physical weakness because of those terrible wounds. Tell me that sickness is not cured by spiritual power, by the power of God in the Church of Jesus Christ! I know that it is as well as I know that I live.—See *News*, November 21, 1931.

(Note: Jos. W. McMurrin passed away October 24, 1932 but his demise was not the result of the bullet wound inflicted on him.)

Application: Let pupils learn to respect honorable work.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 90. HEBER J. GRANT— (CONCLUDED)

Text: Sunday School Lessons (quarterly), No. 90.

Supplementary References: If possible read the faith promoting stories in the *News* of Saturday, Nov. 21, 1931. These are some of the most remarkable manifestations of the Lord's power in print. The Seminaries and Church Schools have this paper on file. It could at least be used in Union Meeting.

Objective: To show that the same spirit of inspiration is guiding the Leader of our Church today as directed the other six Presidents before him.

Organization of Material:

I. His Traits of Character.

- a. Determination and persistence.
- b. His generosity.
- c. Distribution of good books.
- d. Great love for Temple work.

II. Called by the Lord.

- a. (Review last week's lesson.)
- b. Counselor in first Mutual.
- c. President of stake at 23 years.
- d. An apostle at 25 years.
- e. First apostle born in Utah.
- f. Made President of Church, Nov. 23, 1918.
- g. First president born in Utah.

III. Faith Promoting Incidents.

- a. Experience on Navajo Reservation.
- b. His love for Book of Mormon.
- c. Aids widowed mother.
- d. Predicts his own success.
- e. Wife blesses him in tongues.
- f. Travels through world preaching.

IV. His Presidency.

- a. Dedicates Temples: Hawaiian, Nov. 27, 1919; Alberta, Aug. 27, 1923; Arizona, Oct. 23, 1927.
- b. Renders aid for hundreds of Ward Chapels.
- c. Mission houses and chapels built.
- d. The famed Centennial, 1930.
- e. His positive, fervent testimonies.
- f. Admonition to "Keep the Commandments."
- g. Aids education.
- h. (Add other testimonies as well as your own.)

Lesson Enrichment: In the *News* of November 21, 1931, we find,

Many things enter into the success of any individual and not the least of these is the influence wielded by that person's parents. In this respect President Heber J. Grant was exceedingly fortunate, for his parents were of the highest type, mentally and spiritually.

Although he never knew his father, yet the man had made such a success of his undertakings and had become such a pillar of strength in the Church and community, that the baby, nine days old when his parent died, had a wonderful lineage to uphold. In this President Grant was guided and directed by his mother, who, despite being made a widow with a baby to care for, made a name for herself in the annals of the Church through her courage, love, faith in her son's abilities.

Very fortunate is a man to have two such parents as these, and fortunate also are the parents who have a son of such qualities and characteristics as President Grant showing himself to have from his early childhood. The reverence, love and esteem in which President Grant holds his mother has been manifested by him on many occasions and he often refers to her and her testimony in the Gospel of Jesus Christ in his addresses.

Continuing the study of President Grant's forefathers, the *News* declares:

Based upon this well authenticated record it is easy by means of pedigrees of royal families in existence to show that President Grant is the thirtieth great grandson of King Alfred the Great of England and the forty-fourth great-grandson of Dedric, the Saxon Chieftain, who came with his warriors to Britain founded the Kingdom of Wessex, dying in 534.

President Grant himself has not only done temple work for many of his ancestors, but he has hired the work done for thousands of them and still has almost a countless number to do. It is also interesting to note that President Grant is an eighth cousin of the Prophet Joseph Smith and first cousin to President Grover Cleveland and a distant relative of President Ulysses S. Grant, both Ulysses and Heber J. Grant going back to Samuel Grant of Massachusetts. We also find that President Grant is a descendant of Sir Thomas Billings, Lord Chief Justice of England, including a royal line of great consequence in European history.

LEARNING TO PLAY BASEBALL

President Grant says:

Being an only child my mother reared me very carefully; indeed, I grew more or less on the principle of a hot-house plant, the growth of which is "long and lanky" but not substantial. I learned to sweep, and to wash and wipe dishes but did little stone throwing, and little indulging in those sports which are interesting and attractive to boys, and which develop their physical frames; therefore, when I joined a baseball club, the boys of my own age, and a little older, played in the first nine, those younger than myself played in the second nine and those still young in the third, and I played with them. One of the reasons for this was that I could not throw the ball from one base to another; another reason was that I lacked physical strength to run or bat well. When I picked up a ball, the boys would generally shout, "Throw it here, sissy!" So much fun was engendered on my account by my youthful companions that I solemnly vowed that I would play baseball in the nine that would win the championship of the Territory of Utah.

My mother was keeping boarders at the time for a living, and I shined their boots until I saved a dollar, which I invested in a baseball. I spent hours and hours throwing the ball at a neighbor's barn (Bishop Edwin D. Woolley's), which caused him to refer to me as the laziest boy in the Thirteenth Ward. Often my arm would ache so that I could scarcely go to sleep at night. But I kept on practicing, and finally succeeded in getting into the second nine of our club. Subsequently, I joined a better club, and eventually played in the nine that won the championship of the Territory. Having thus made good my promise to myself, I retired from the baseball arena.

Application: From President Grant's life learn how to apply yourselves to the work at hand.

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 91. A FEW THINGS WE DO KNOW

Supplementary References: (See various headings below.)

Objective: To show that the Trinity are supreme, commanding men everywhere to learn of them and pay the price of eternal joy, purchasing that gift through righteous living.

Organization of Material:

- I. L. D. S. Conception of the Trinity.
 - a. God the Father. *Matt.* 3:16, 17; 17:5; *III Nephi* 11:1-10; *Pearl of Great Price*, p. 48.
 - b. God the Son. *John* 17:5; *John* 1:1-15; *Doc. and Cov.* 19: 1, 2; *Ether* 3:6-16.
 - c. God the Holy Ghost. *I Nephi* 11:11; *John* 16:7-9. See *Gospel Quotations*, Rolapp, pp. 9-36; *Articles of Faith*, pp. 29-44, 645-673; *Doc. and Cov. Commentary*, see index for these subjects.
- II. Their Various Titles and Missions.
 - a. Elohim, the Eternal Father, the great executive. *Moses* 1:31-35; *Moses* 1:39.
 - b. Christ, the Creator, Redeemer, Savior, the God of the Old Testament. See *Jesus the Christ*, Talmage, p. 32. *John* 1:1-14; *Doc. and Cov.* 19:1.
 - c. The Holy Ghost, and agent, the witness of the truth, the source of testimony, the source of power. *III Nephi* 28:11; *I Nephi* 12:18; *II Peter* 1:22; *John* 14:26; *I Cor.* 12:3; *Acts* 1:8. See *Jesus the Christ*, Talmage, pp. 32-40.

Lesson Enrichment:

Christ said, I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me.—*III Nephi* 11:32, 36; *Doc. and Cov.* Sec. 20:27.

Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.—*Psalms* 90:2.

Why should it be thought a thing incredible with you, that God should raise the dead.—*Acts* 26:8.

There is none else save God that knoweth thy thoughts, and the intents of thy heart.—*Doc. and Cov.* 6:16.

This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent.—*John* 17:3.

Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with Him, and the glory of God was upon Moses; therefore Moses could endure His presence.—*Moses* 1:1-2, 31.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—*Exo.* 20:7.

Whom say ye that I am? And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven.—*Matt.* 16:15-17.

On page 726 of the Doc. and Cov. Commentary we find:

On the first day of the dedication (of the Kirtland Temple) President Frederick G. Williams, one of the counselors of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in his vesture without seam, came into the stand and accepted of the dedication of the house; that he saw Him, and he gave a description of His clothing and all things pertaining to it."

On April 3, 1836 while Joseph Smith and Oliver Cowdery were praying in the temple, Christ appeared. Joseph writes, "The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah.—*Doc. and Cov.* Sec. 110.

Application: Strive to get the students to realize that they once lived with God their father. Show them the value of Faith and repentance, followed by the other ordinances of the Gospel.

FOURTH SUNDAY, DECEMBER 22, 1935

CHRISTMAS EXERCISES

FIFTH SUNDAY, DECEMBER 29, 1935

TEACHERS ANSWER KEY TO
REVIEW QUESTIONS

1. Seer. 2. Urim. 3. Eye. 4. Seer.

5. Cow. 6. Children. 7. Mob. 8. Hearth. 9. David. 10. Kirtland. 11. Store. 12. Hands. 13. Leg. 14. Evil. 15. Altar. 16. County. 17. Temple. 18. Slaves. 19. States. 20. Bones. 21. Three. 22. Spirits. 23. Temple. 24. Dead. 25. Three. 26. Sun. 27. Moon. 28. Stars. 29. Second. 30. Temples. 31. Pray. 32. Church. 33. Brigham Young. 34. Utah. 35. Taylor. 36. Angel. 37. America. 38. Woodruff. 39. School. 40. Snow. 41. English. 42. Book. 43. Robes. 44. Tithes. 45. Joseph F. Smith. 46. Mob. 47. Indians. 48. Prayers. 49. Nine. 50. Tongues. 51. President.

SUGGESTIONS FOR ACTIVITY WORK

In the second period of work for those impossible to hold these restless youngsters without giving them some kind of classes which stay for the full time it is activity which will release their energy by some physical movement. By going to the service stations in most communities, you will be able to get maps which will prove very helpful in this kind of activity by letting the pupils fill in the routes taken by the Pioneers. They may use one color for the Mormon Battalion route, another for the main body of the Pioneers. They may write in the names of places important in the march. The actual drawing of a map might help impress the route taken by these intrepid people. The clever pupil will find it interesting to embellish his own map with pictures of those animals found in the desert country, such as the buffalo and the snake. The ingenious boy and girl might wish to draw in the wagon train and the handcart companies as they trek across the plains. The sagebrush and the bad lands might be drawn into the maps to make what will be an invaluable keepsake of the study of Church History.

"It is the supreme art of the teacher to awaken joy in creative expression and knowledge."—Albert Einstein.



PRIMARY

General Board Committee:
Frank K. Seegmiller, Chairman;

Lucy G. Sperry
Delores Bailey

CONCERT RECITATION FOR DECEMBER, 1935

(Proverbs, Chapter 17, verse 17)
"A friend loveth at all times, and a
brother is born for adversity."

LESSONS FOR DECEMBER

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 38. A BATTLE WITH A GIANT

Text: I Samuel 17; Sunday School
Lessons (quarterly), No. 38.

Objective: *Reliance upon the Lord
together with acquired skill bring
strength and courage.*

Memory Gem: "Thou comest to me
with a sword and with a spear, and with
a shield; but I come to thee in the name
of the Lord of Hosts."

Suggested Pictures: Bible Primer,
Old Testament, page 74. "David and
Goliath," Bible Picture Series.

Materials: Sheets of paper for chil-
dren's scrap books. Crayons.

Suggested Outline:

- I. The Philistine War.
 - a. The two armies.
 - b. Where encamped.
 - c. Goliath's challenge.
 - d. King Saul's promise.
- II. David's Errand.
 - a. To visit his brothers.
 - b. To provide for them.
 - c. His arrival.
- III. His Victory Over Goliath.
 - a. Goliath's boasts.
 - b. David's answer.
 - c. A sling, a stone, and God.
- IV. David's Reward.

Application:

How many of you children have
wished and wished for something?

Maybe it was a foolish or funny wish.
Have you heard the story of Aladdin
and the Magic Lamp? What happened
when he wished and rubbed the lamp
or the ring? (A servant appeared and
would do anything for him.) We have
some one greater, much greater than
that to help us. Who is it? (Heavenly
Father.) What must we do before he
will help us? (Live good lives, be hon-
est, truthful, prayerful and have faith
in Him.) How can we tell Heavenly
Father what we need? (Prayer.) Heav-
enly Father is strong and can do every-
thing. Sometimes the thing we pray
for is not good for us. So Heavenly
Father does not give it to us, for he is far
wiser than anyone. While we are pray-
ing we must have faith and believe in
the Lord. Isn't it marvelous to know
that when we do right we can pray and
have the wisest, strongest and kindest
person ever known help us. He is the
same God that helped a little shepherd
boy do a thing that seemed almost im-
possible—kill a giant. He is still willing
to help us if we do what three things?

1. Live right.
2. Pray.
3. Have faith.

Approach:

Dick was going to have an arithmetic
test on Monday. Sunday night his
mother heard him ask the Lord in his
prayer to please help him get the prob-
lems right tomorrow. She said when he
had finished, "Why Dick, I didn't know
you were going to have an arithmetic
test tomorrow. I'm sure you would be
able to pass it if you'd let me drill you
on your combination and tables. Get up
right now and I'll help you for a little
while."

Dick crawled out of bed rather un-
willingly and mother helped him for

quite a while until they were both sure Dick would not fail in the test. When he got back into bed Mother said, "Aren't you going to ask the Lord to help you tomorrow Dick? I'm sure the Lord helps those people most who have first helped themselves." Dick knew that he felt much better about asking Heavenly Father to help him, now that he had done something to help himself.

Today we have a story about a little Shepherd boy, who trusted completely in the Lord because he was sure he had done his part first in being brave, honest, obedient, prayerful, faithful as well as skilled in the use of his sling.

Directed Activities:

1. Fold your paper in half.
2. On one half draw two mountains with a valley between.
3. Make tents and soldiers on each mountain.
4. Make one very large looking man in the valley wearing armor and a helmet.
5. By him, draw a boy just about half his size with a sling in his hand and a skin wrapped around his body.

6. What would you like to name this picture? The Spear and Sling or I'm sure you can think of many other good names.

Now on the other half of your paper draw some little things that were talked about in the story. Draw anything you can think of that was used in this story. Here are some suggestions:

1. A sling.
2. Some loaves of bread and cheese for David's brothers.
3. A tent.
4. Goliath's sword, etc.

Note to teachers:

Encourage the children to tell of their experiences in asking the Lord for the things they needed. The teachers should be able to add to the store of faith promoting stories from their own lives and lives of others. Stress the importance of living as we should so as to be able to expect and receive divine guidance.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 39. ARROWS SHOT BY A FRIEND

Texts: Samuel 17:45-58; 18, 19, 20; Sunday School Lessons (quarterly), No. 39.

Objective: The more we love the more we give.

Memory Gem: The soul of Jonathan was knit with the soul of David: and

Jonathan loved him as his own soul.

Songs: No. 42, p. 32; *Songs for Little People*—Danielson and Conant.

Suggested Outline:

- I. David's Reward.
 - a. Riches.
 - b. Home in a palace.
 - c. Marries King's daughter.
 - d. A command in the army.
- II. Saul's Hatred for David.
 - a. The woman's song.
 - b. The Javelin.
- III. Jonathan's Love for David.
 - a. Jonathan's gift to David.
 - b. Their life together.
 - c. He pleads for David.
- IV. Jonathan's Arrows.
 - a. Tells David of Saul's plans.
 - b. Shoots the arrow.
 - c. Renews his devotion to David.
 - d. Sends David away.
 - e. Their last meeting.

Approach: What toy do you have at home that you like better than any other? Why do you like it? I wonder how you would feel if someone suggested that you give it to some poor little boy for his Christmas? I'm sure you girls have a dress that you just love to wear. Would you willingly give it to your little neighbor girl. That seems a rather hard thing to do, doesn't it? Today we want to know about a little boy named Jonathan, who not only gave his best robes and prized possessions to his friend David, but risked his life and gave up his chances of being king for his friend. I wonder if we are fine enough to act in such a Christ-like way?

Application:

Whom do you think the Lord was displeased with in this story? (Saul.) Saul surely had a fierce temper. What did he throw at David? (A spear.) What did he try to do to his own son? What kind of child do you think Saul must have been? He must never have tried to control his temper. Whom do you like in our story? (Jonathan.) Why did you like him? What did he do for David to prove he was a true and loving friend? How can you be like Jonathan this very day?

1. Love all your friends and enemies.
2. Give willingly those things you don't need to someone who does.

Very soon Christmas is coming and not every little child is going to have a nice Christmas. Let's talk it over with mother and father and see if we can't plan and fix some toys for some un-

fortunate child whose father is out of work and make him have a truly merry Christmas.

Note to teachers:

Inasmuch as this lesson gives so beautifully the joy of sacrifice and service it might be a worthy group project to sponsor the collection of toys and clothing the children do not use and distribute them to a needy family at Christmas time. In that way, we provide an opportunity for the child to express his true spirit of helpfulness and love in a purposeful activity.

Have children talk freely of experience.

Teacher add her own. Encourage children to tell of incidents they have heard in lives of other people.

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 40. DAVID AND THE SLEEPING KING

Text: I Samuel 23, 24, 26; Sunday School Lessons (quarterly), No. 40.

Objective: To love one's enemy is the very highest type of love.

Memory Gem: Love your enemies, do good to them that hate you. Matthew 5:44.

Suggested Outline:

- I. Saul Hunts David in the Wilderness.
 - a. Tries to surround him in a city.
 - b. Pursues him in the woods and mountains.
- II. Saul Spared in the Cave of Engedi.
 - a. David cuts off Saul's robe.
 - b. Saves the King's life.
 - c. King deeply moved.
- III. David Spares Saul Again.
 - a. Saul's camp in the wilderness.
 - b. David at Saul's bedside.
 - c. The king's spear and his water bottle.
 - d. Saul again deeply moved.

Approach: Can you tell me the name of the man who was suffering very badly because some men were punishing him and who prayed to the Lord to forgive the men who were hurting him because they didn't know what they were doing? (Jesus.) We are always nice to our friends. It's easy to be good to people who like us and do lovely things for us, but how do we act toward the people who are unfriendly and unkind to us. Today we have a story about a young man who was kind to a man who was trying to harm him.

Application:

What do you do when someone says

something that makes you feel hurt? When someone hits you, what do you do? What do you think Jesus or David would do? So often we hear children say, "Well, he hit me first." Doesn't that sound childish? A really worth-while child would say what? (He hit me, but I know better than to hit him back. If I did, I'd be as bad as he.) It really hurts an enemy more if you do something kind for him than to try to be mean yourself. You try to do some nice thing for the next person who is unkind to you and see how ashamed and sorry he'll be. I want to ask you next time if that isn't the truth.

Directed Activities: (Fill in blanks.)

1. David's best friend was
2. The were enemies of King
3. The king went to sleep in a
4. David cut a piece off Saul's
5. David took the and the from Saul's
6. told us to love our enemies?
7. had many chances to get even with the king.
8. It is easy to love our, but hard to do good deeds for our
Robe, spear, water bottle, Jesus, David, Jonathan, Philistines, Saul, cave, friends, enemies.

FOURTH SUNDAY, DECEMBER 22, 1935

CHRISTMAS PROGRAM

It is supposed each ward will have a Christmas program of some type. In our Primary Department we think it advisable to contribute to the general program or else arrange something special for just our groups. Songs, poems, stories and pageants of tableaux may be worked out. The point to stress is the spirit of giving, which is exemplified in Heavenly Father giving his only Son. We believe Santa Claus really has no place in the Sunday School program. Teachers like to cement the bond between them and their group at this time by providing a special treat. It would be better if each group in the Department received uniform gifts in a given ward. Programs should be so arranged that a great number of children may take part.

FIFTH SUNDAY, DECEMBER 29, 1935

REVIEW AND PROMOTIONS



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION FOR THE MONTH

"Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
Many, many years ago."

LESSONS FOR DECEMBER

FIRST SUNDAY, DECEMBER 1, 1935

LESSON 53. THE SPECIAL REVIEW PERIOD

Children are naturally very appreciative. Our responsibility is to help them to learn to express their appreciation by saying "Thank You," and by doing kind, thoughtful deeds for those who do so much for them.

In our lessons for the past month the objective of each lesson has been "Thanksgiving and gratitude is best shown in words and deeds." Let us take the three pictures illustrating our November lesson from the set of Kindergarten colored pictures and place them in front of the children. These are the pictures of our "Thank You" lessons. Let us name two ways in which we show our thankfulness; yes, by just saying those two sweet words "Thank You," or by doing a kind deed in return. Give the children the opportunity to select one of the pictures and tell the class the way or ways in which thanksgiving and gratitude are being expressed.

"Thank you day will soon be here,
So I'll say 'Thank You' all the year."

Give each child an opportunity to tell of the ways in which he or she said "Thank You" on Thanksgiving Day, and also how we can make each day a Thanksgiving Day for our very own parents and our Heavenly Father.

"How Elsie Gave Thanks" found in 1934 *Instructor*, page 29, is a very appropriate enrichment story for this Sunday.

Songs for the Month:

1. "Once Within a Lowly Stable," *Song Stories*, Patty Hill.
2. "Luther's Cradle Hymn," *Deseret Sunday School Song Book*.
3. "Silent Night, Holy Night," *Songs For Little People*, Danielson and Conant.
4. "Christmas Song," *Songs For Little People*, Danielson and Conant.
5. "The Blessed Day," *Songs For Little People*, Danielson and Conant.

Rest Exercises:

In these exercises let us dramatize the activities in which the child is the giver and not the receiver. "It is more blessed to give than to receive."

1. The children may give crumbs and scraps to the birds after each meal. In climates where winter holds sway, bits of suet, meat scraps, bread crusts, etc., may be tied on the branches where birds will find them. Some of the children may do this while others are the birds. After the children's part is completed the birds fly to the trees to enjoy the feast provided by the thoughtful children. They sing to express their appreciation.

2. Time is precious. The children give of their precious time to clean off the sidewalks and porch steps for mother and father or for a widowed neighbor lady. They enjoy the fun of piling the snow on either side of the walk where mother, father and neighbor enjoy and appreciate the convenience. The children may give of their time in the taking of little brother or sister for a ride either on their sleigh or wagon. Other acts of kindness in which the giving of time is the major factor required may be dramatized.

3. Dramatize children in the act of

looking over their old toys to see which ones can be brought to Sunday School to be fixed up and given to little children who otherwise would get none. Also count the pennies that have been saved during the many months past. Dramatize going to the store to buy a gift to bring to Sunday School. This gift is all wrapped in Christmas paper and is to be given to the Bishop to distribute to less fortunate children. (After this dramatization, suggest that this be made a reality. Enter into this activity with a determination to teach the joy of giving through actually doing.)

Note: It is recommended that the true spirit of Christmas be preserved during this holiday season. Since Christmas day is the anniversary of the birth of Christ upon this earth and is celebrated by us in appreciation of God's great gift to us, let us stress the great lesson of giving because of love, such as God gave His only Son, and leave the Santa Claus element to the day school and the home to provide. Many a beautiful Christmas service of worship has been spoiled by the appearance of Santa Claus with gifts for all at the end of the session.

SECOND SUNDAY, DECEMBER 8, 1935

LESSON 54. THE GOLDEN RULE

Texts: Matt. 7:12; Matt. 22:34-41; *Life Lessons For Little Ones*, Second Year.

Objective: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Suggested Outline:

- I. God's Rules for Happiness.
 - a. "Love the Lord with all thy mind, might and strength."
 - b. "Love thy neighbor as thyself."

The Golden Rule: "Do unto others as ye would that they should do unto you."
- II. One Christmas Morning.
 - a. Jack and Tom are playing with Jack's train.
 1. Tom allowed only to watch. Soon returns home—disappointed.
- III. Springtime and Tom's Birthday.
 - a. Tom receives new bicycle.
 1. Takes it over to show Jack.
 - (a) Demonstrates it.
 - (b) Jack is refused a ride. Is unhappy.

IV. Jack's Mother Points the Way.

- a. Both boys have been selfish. Did not obey God's rule for happiness.
- b. "Do unto others as ye would that they should do to you."
 1. Grandmother's experiences.
 2. Jack's decision.

Lesson Enrichment:

The lesson story lends itself to a discussion of home problems and relationships. Usually as little children are to each other in their homes, they are to their little friends. The practice of thoughtfulness, generosity or selfishness is not confined to one place.

Jimmy, six years old, was getting dressed one bright, early morning. He knew how to lace his shoes and was proudly working at the difficult task. He had just put the lace through one of the holes, when he pulled it hard to tighten it and pop!—it broke right close to the hole. Surprised, Jimmy looked at mother. What should he do now, he wondered. Before mother had time to answer, Bob, Jimmy's eight year old brother, said, "Never mind, Jim, I'll show you how to tie a knot in the lace, so that it will be just about as good as before." Together the two boys worked until the shoelace was mended. Jimmy then finished lacing his shoe alone. Mother then said, "I'm proud of my two boys. It is good to help each other, especially when one is in trouble. Bobby practiced the 'Golden Rule' this morning because he did for others the same as he would have them do for him, were it necessary. That is one of God's rules for happiness. Someday I am sure that Jim will be able to do something for Bob when he needs it."

THIRD SUNDAY, DECEMBER 15, 1935

LESSON 55. THE GOOD SAMARITAN

Texts: Luke 10:25-38; Matt. 22:35-41; *Life Lessons For Little Ones*, Second Year.

Objective: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Lesson Enrichment:

While I have been teaching Sunday School, I have been noticing the many kind, thoughtful acts our little people have been doing, and I have been very proud of them. Just this morning I

noticed Charles give his Sunday School song book to Sister Langford because she did not have one. I also noticed Louise crowd over to make room on the bench for our little visitor Martha Clawson when she came into our Sunday School this morning. Last Sunday I was happy to see Roger give his chair to Joe who had a sore leg, because it would be more comfortable for him. Day before yesterday I was in town. I met Jerry and his mother there. Both were loaded down with Christmas packages. As we were talking, Jerry's mother dropped one of her packages. Before any of us could stoop to get it, a little boy whom none of us knew, picked it up and said, "Here is a package you dropped, lady." All of these fine boys and girls were practicing the Golden Rule. Jesus told us long ago, to do just the same to other people as we would like them to do to us. To teach this principle to the people with whom He lived, He told them the story of the "Good Samaritan." In this story two people forgot to practice the Golden Rule, but the one person who remembered, is like each one of us when we do a kind deed. We are happier because we have served another.

FOURTH SUNDAY, DECEMBER 22, 1935

LESSON 56. THE CHRISTMAS PROGRAM

(If the Kindergarten children are asked to actively participate on this program, choose those who otherwise seldom have the opportunity to be featured. Give to them this opportunity for service and development.)

The following songs, poems and stories are presented for program selection.

Songs: Those listed as suggested songs for the month.

Poems:

1. "There are blessings from God all about us;

We should thank Him for gifts large and small.

But the gift of a dear little baby
Needs the very best "Thank You"
of all.

—From *Carols* by Leyda.

2. "A star shone brightly in the sky
That first glad Christmas night,

And angels sang sweet songs on high,
That first glad Christmas night."

3. "Up overhead, o'er the great world so high,
Twinkled the stars in the blue, quiet sky,
When long ago, in a land far away,
Jesus was born on the first Christmas Day."
4. "Little wishes on white wings,
Little gifts, such tiny things,
Just one little heart that sings,
Makes a merry Christmas."

Stories:

"The Christmas Story."

"The Good Shepherd."

"The Legend of St. Christopher."

"The Legend of the Christmas Tree."

"How the Fir Tree Became the Christmas Tree."

"Tiny Tim," by Dickens.

(All of the stories listed above may be found in "For the Children's Hour," by Bailey and Lewis.)

FIFTH SUNDAY, DECEMBER 29, 1935

LESSON 57. THE SPECIAL REVIEW PERIOD

Note: Inasmuch as there are five Sundays in the month of December, the Special Review Period scheduled for the first Sunday in January is being moved forward one week. The story entitled "New Year Beginnings" will then be given on the first Sunday in January instead of the second as provided by the textbook.

This being the first Sunday after Christmas, you have an excellent opportunity to talk with the children about the gifts received and those given. They will talk most freely about what they received. After all have partaken of their joy and enthusiasm, let us turn then to a discussion of the gifts that they gave to others.

"I am sure that mother and father were very happy with the gifts that you gave. What did they say to you for them? What did you say for the gifts you received? Whom else did you give gifts to? Tell us about how happy they were and what they said when you gave your gift to them."

Not only did Heavenly Father give us His Son Jesus Christ, to show the right way to live and be happy, but He gave us our little spirits, our parents, our eyes to see, our ears to hear, our noses to smell, our mouths to taste and our hands to feel with. Then He made this wonderful world so beautiful for us to enjoy. He gave us also our friends and brothers and sisters. Every day is a Christmas Day with our Heavenly Father. Let us thank Him for the wonderful gifts He gives us each day.

CRADLE ROLL ACTIVITIES:

These Christmas lessons center around the baby Jesus, the greatest Christmas gift the world has ever known. Bring to class magazines with baby pictures in them. Allow the little tots to find these pictures for you. Discuss them. If possible use the baby pictures of the little children in your class for your discussion. Just as Mary and the whole world were grateful for the baby Jesus, so are our parents grateful for the dear babies our Heavenly Father sends to them. They were grateful for you and you are thankful to Heavenly Father for sending you to their home, I am sure.

The lessons as found in our textbook "Cradle Roll Lessons," by Louise

Ogilvie. Take the happenings surrounding that first Christmas night and present them simply and completely within the understanding of these Cradle Roll children. Simple, appropriate songs, handwork and rest exercises can there be found.

ACTIVITIES DURING THE PRIESTHOOD PERIOD:

For the handwork this month, have the children make a bell booklet. On the first Sunday the time might be spent in cutting out the bells, two colored ones for the covers and three white ones for the inside leaves. If colored paper is not available a star or some other appropriate design may be drawn on the cover.

On the second Sunday a picture of the manger where the baby Jesus was born may be drawn. On the third Sunday the little lamb brought by the Shepherds as a present to Jesus may be pictured. The fourth Sunday is the Christmas program so no handwork period will be engaged in. On the fifth Sunday, draw a camel such as the wise men rode on when they came to worship the new born king.

Now that each child has completed his booklet, he may take it home.

Two Baby Pictures

By Erma Renstrom Petereit, Huntington Park, California

A WEE LITTLE HAND

Only the outline of a wee little hand
That is dimpled and soft
and sweet—

A hand that will grow

As the days come and go,

'Til with firmness and strength it's
complete.

LITTLE FINGERS

Five dimpled fingers

Standing in a row

Like flowers in the sunshine

Waiting to grow

Seemingly helpless

Yet ready to obey

The little mind that directs them

Day after day.



The FUNNY BONE

"No mind is thoroughly well organized that is deficient in a sense of humor."

—S. T. Coleridge.

Not for Willie

Mother: Now Willie, I want you to go in and get acquainted with the new nurse and kiss her nice.

Willie: Yes, and get my face slapped like papa did.

A Strangle Hold

Father: "Daughter, isn't that young man rather fast?"

Daughter: "Yes, but I don't think he'll get away."

Force of Habit

Two acquaintances, who had not seen Macpherson for some years, called at his house on Saturday evening. Mrs. Macpherson answered the door.

"Does Macpherson live here?" they asked. "Ay," was the woman's reply, "jist carry 'im in!"

—*Sydney Post-Record.*

About Complete

"So you are building a new house, eh? How are you getting along with it?"

"Fine. I've got the roof and the mortgage on it, and I expect to have the furnace and the sheriff in before fall."

—*Wall Street Journal.*

Justifiable Delay

Man (to small son of one of his workmen who has met with an accident): When will your dad be fit for work again?

Boy: Can't say for certain, but it will be a long time.

Man: What makes you think that?

Boy: 'Cause compensation's set in.

No Pearl Hunter

"You sometimes find a pearl in an oyster stew," remarked the waiter pleasantly.

But the customer only grunted, "I'll be satisfied if I find an oyster."

Now Tell Me

A very nice old lady had a few words to say to her granddaughter.

"My dear," said the old lady, "I wish you would do something for me. I wish you would promise me never to use two words. One is swell and the other is lousy. Would you promise me that?"

"Why sure, Granny," said the girl. "What are the words?"

—*Boston Globe.*

That's the Boy

We have heard of a fellow who was so ambitious that he scratched before he felt the itch.

—*Credit Talk.*

A Wish Come True

Well, anyway, one of our childhood hopes has been realized. When mother used to comb our hair, we wished we didn't have any.

Wife Located

Professor: Bridget, do you know anything concerning my wife's whereabouts?

Bridget: Yes, sir! I put them in the wash.

Unessential

Visitor: "Well, Joe, how do you like your little new sister?"

Joe: "Oh, she's all right, I guess, but there are lots of things we needed worse."

Hinglish 'Umor

"What a big family you have, Mrs. Jones," said the visitor.

"Yes'm. And the funny thing is that all the names begin with a haitch. There's 'Orace, 'Erbert, 'Enry, 'Ugh, 'Uberty, 'Aroid, 'Arriet and 'Eitty—all except the last one, and we 'ad 'er named Halice."

—*Troy Times Record.*

Unanimous

Dubb: I believe I shall have to give up amateur theatricals. They always make me feel I am making a fool of myself.

Chubb: I know; everybody feels the same way.

As Long as It Works

Mother: Did I see you kissing that young Allen last night?

Beryl: Well, mother, he told me he had lost an uncle, and I felt awfully sorry for him.

Mother: If I know anything about that young man he won't have a relative left in a week.

—*De Goet.*

The First Talking Machine

Willie: "Did Edison make the first talking machine, Pa?"

Pa: "No son, God made the first one, but Edison made the first one that could be shut off."

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